The Christian Century

A Journal of Religion

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Cardinal Mundelein Attacks

By Llewellyn Jones

The Four Gospels—Greek or Aramaic?

By Donald Wayne Riddle

The Golden Text of Christian Unity

An Editorial

15 Cents a Copy • July 18, 1934 • Four Dollars a Year

JUL 16 1934

XUM

Calendar of Coming Events

July 10-20. Pastor's institute, Union seminary, New York.
July 10-30. Ninth Seminar in Mexico.
July 14-21. Methodist conference, Redondo, Wash.
July 16-23. Convention, Presbyterian young people, Seabeck, Wash.
July 16-27. Baptist convention, Burton, Wash.
July 16-27. Episcopal rural work conference, Evergreen, Colo.
July 17-28. Young people's leadership conference, Mt. Sequoyah, Fayetteville, Ark.
July 20-25. Triennial convention, World Woman's Christian Temperance Union, Stockholm, Sweden.
July 21-28. General Unitarian conference, Isles of Shoals, N. H.
July 23-29. Baptist assembly, Grand Meas, Colo.
July 23-30. Congregational convention, Twin Lakes, Idaho.
July 23-30. United Presbyterian synod, Seabeck, Wash.
July 23-Aug. 3. Baptist summer assembly, Cascadia, Ore.
July 28-30. International women's congress against war and fascism, Paris, France.
July 28-Aug. 6. Star Island Congregational conference, Isles of Shoals, N. H.
July 30-Aug. 3. World congress on alcoholism, London, England.
July 30-Aug. 5. Chicago university pastor's institute.
July 30-Aug. 6. Y.P.S.C.E. conference, Seabeck, Wash.
July 30-Aug. 10. Episcopal church workers' conference, Evergreen, Colo.
July 30-Aug. 11. Canadian institute on economics and politics, Y.M.C.A. Park, Lake Couchiching, Ontario.
July 31-Aug. 11. Young people's leadership conference, Southern Methodist, Lake Junaluska, N. C.
Aug. 1-20. General conference, interdenominational. Northfield, Mass.
Aug. 4-11. Interdenominational young people's conference, Stony Brook, L. I.
Aug. 6-13. Seattle Y.M.C.A. volunteer workers, Seabeck, Wash.
Aug. 6-17. Baptist assembly, Camp Wyoba, Wyoming.
Aug. 7-16. Florida Baptist assembly, Deland, Fla.
Aug. 7-19. Florida Baptist state assembly, DeLand, Fla.
Aug. 10-19. Winona Bible conference, Winona, Ind.
Aug. 11-18. Conference on religion, Y.M.C.A. Park, Lake Couchiching, Ontario, Canada.
Aug. 13-20. West Washington young people's conference, Seabeck, Wash.
Aug. 13-24. Episcopal "School of the Prophets," Evergreen, Colo.
Aug. 14-17 Assembly of women preachers, Chautauqua, N. Y.
Aug. 14-28 Leadership school, Lake Junaluska, N. C.
Aug. 20-26. Friends western yearly meeting, Plainfield, Ind.
Aug. 21-24. Evangelical brotherhood, Milwaukee, Wis.
Aug. 22-26. National Y.P.C.U. convention, Lakeside, Ohio.
Aug. 24-27. Florida state Christian Endeavor convention, interdenominational, Tampa, Fla.
Aug. 24-Sept. 2. Camp meeting, Ocean Grove, N. J.
Aug. 25-Sept. 3. Annual institute of the Brooklyn north district Epworth league, Jamesport, L. I.

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The CHRISTIAN CENTURY

July 18, 1934

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

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In This Issue

LLEWELLYN JONES

is probably the most widely known Chicago literary critic. Mr. Jones is not, as his name might suggest, a Welshman, but a native of the Isle of Man. For many years he was on the staff or the Dial, and later on that of the Public, the liberal and single-tax weekly edited by the late Louis F. Post. Later, he became literary editor of the Chicago Evening Post, preparing the famous midweek literary supplements of that newspaper until its death two years ago. Mr. Jones is now a special staff writer for the Chicago Herald & Examiner, as well as special lecturer for the University of Chicago. Among his books are "First Impressions—Essays on Poetry, Criticism and Prosody," "How to Criticize Books" and "How to Read Books." Mr. Jones's home is in Oak Park, Ill.

DONALD WAYNE RIDDLE

takes up in his article one of the most important issues of New Testament criticism to be raised in recent years. Dr. Riddle is associate professor of New Testament in the divinity school of the University of Chicago and author of three books, "Jesus and the Pharisees," "The Martyrs" and "A Study of Persecution as an Influence Upon Early Christianity." Dr. Riddle's article deals with the thesis as to the text of the Gospels recently advanced by Prof. C. C. Torrey of Yale and the Rev. George M. Lamsa, a thesis which, if sustained, would obviously have a vital relation to the question of the date of the first writing of those documents.

RAY E. PHILLIPS

has for years conducted a social settlement under mission auspices in connection with the diamond mines of Johannesburg, and is the author of "The Coming of the Bantu."

The Christian Century

An Undenominational Journal of Religion

VOLUME LI CHICAGO, JULY 18, 1934 NUMBER 29

EDITORIAL

LIGHT is cast on the brutal realities of the contemporary world, as well as on the changing nature of the missionary enterprise, by the appeal which has been sent out from the committee of the International Missionary council on the Christian approach to the Jews. This body, with offices in Geneva, London and New York, points out the pitiable condition of the "non-Aryans" in Germany—the term now used to designate the more than 500,000 Germans who have been discovered to have Jewish blood somewhere in their family line. Completely assimilated in the Christian community until the nazi revolution, these unfortunates are now excluded from many occupations as Jews, and practically ostracized from the Christian churches. The Jews, who are straining every effort to raise relief funds for their own people, naturally decline to assume obligations for these other victims of racial madness, most of whose families have been baptized Christians for more than two generations. In this emergency the International Missionary council, pointing out that the MacDonald commission of the League of Nations is helping only refugees, is appealing for funds in this country and in England for the direct relief of the Christian "non-Aryans" inside Germany. It promises effective administration of such funds. Gifts and inquiries should be sent to the offices of the council, 419 Fourth avenue, New York City.

Mission Funds for Racial Victims

Germany in Terror Of Tomorrow

THE volleys of the firing squads have ceased to make German life hideous. After a week of savage executions, during which more persons lost their lives than the world will ever discover, Hitler has retired to his retreat in the Bavarian Alps, announcing that the country is to have a month of political quiet. Quiet Germany, at the moment, certainly is. But it is a quiet of mingled horror and foreboding. The nation is just beginning to realize the completeness of the moral isolation in which it now stands as a result of this "blood purge," and the extent to which it is now at the mercy of men who are little better than armed desperadoes. The speech made by Rudolf Hess on July 9—a strange commingling of appeal and defiance addressed principally to France—was a first attempt to break through this encircling moral isolation. Even the completeness of the press censorship cannot conceal the fact that hosts of Germans are ready to welcome a military dictatorship of some sort as an escape from the haunting fear of a repetition of last week's terror. In all the summaries of the changes brought to Germany by the recent executions, we have seen almost no reference to the significance of the inclusion of Gregor Strasser among those killed. Strasser disputed with Hitler the claim to being the founder of the national socialist party. He was the author of its platform—the famous 25 immutable declarations of purpose. For a long time he occupied virtually the position of co-leader. Although he broke with Hitler shortly before Hitler became chancellor, and since then had been in the obscurity of commercial life, Strasser was frequently spoken of as the one man who might rescue the nazis from the dominance of gunmen of the Göring type, and bring them back to the "party line" of the Munich platform. Strasser's execution, therefore, is fully as meaningful as that of Roehm or von Schleicher.

Will Bishop Müller Also Be "Purged"?

ONE German who must be contemplating the events of the past two weeks with misgiving is Reichsbishop Ludwig Müller. Müller's position had become extremely shaky before the recent explosion; today it must seem practically untenable. In terms of church life, Müller and the German Christian party have stood for the same extreme application of unadulterated nazi doctrine as Roehm and the brown shirts were accused of standing for in the political and economic realm. By so doing they have alienated the conservative, old-line elements in the Lutheran churches—the same elements which became most exercised over the growth of radicalism among the storm troopers. The declaration adopted by the free synod in Barmen early in June showed that, no matter how much support the nazis

might put behind Müller, tremendously powerful groups within the evangelical church would continue to oppose his authority, thus keeping alive a divisive issue within the state. Göring is reported to have become so exasperated at this state of affairs that, despite the fact that his police had been Müller's most valuable allies, he lashed out before the Prussian state council on the unnecessary disturbances being caused by Müller's policies. It is not difficult to surmise, therefore, that the effort to rid Germany of radical disturbers will shortly be extended to the militant reichsbishop. Cardinal Faulhaber has recognized the import of this conservative reaction on Hitler's part by coming forward with what is, in effect, an offer of peace on the part of the Catholics. Apparently that church is willing to overlook some of the terrible acts which accompanied the recent purge, if the Hitler government in its new orientation will agree that the totalitarian state has no control over church affairs.

The Future of the Brown Shirts

IN Germany, however, the one question most frequently asked today is: What is to become of the *sturmabteilung*, the brown shirts? It was the brown shirt army which bore Hitler to power; it is the brown shirt army which has felt the full force of the recent executions, and which is now on a month's "furlough." Will its two million members ever be permitted to reassemble, to tramp again along the streets in the brown shirt panoply which has made Germany a land of marching men, to take up once more the drilling which made the other European nations insist on classifying these storm troopers as a military force? No one in Germany seems to believe that more than a small portion of the 2,000,000 men who have been ordered out of uniform will ever be called back into service. But it is difficult to tell whether the brown shirts constitute more of a problem for Hitler, and for Germany, out of uniform or in. Admittedly, the S.A. ranks have filled in recent months with radical proletarians—large numbers of them former communists—who were determined to make the government serve the radical social ends it once avowed. But will these men be any easier to handle when released from storm troop discipline? A majority of them are without other support than they received as members of the brown shirt army; as recruits in the ranks of the unemployed they are likely to prove the most bitter and dangerous fomenters of trouble. Germany's economic problem grows daily worse; it has been further complicated by the additional loss of world sympathy which has followed the recent executions. But there is no feature of that problem which holds graver dangers than a return to the army of the unemployed of these disillusioned brown shirts.

A New Pledge for the Epworth League?

THE EPWORTH LEAGUE, the young people's society of the Methodist church, is to hold a national council next month. Proposals of many sorts will come before that gathering, but none more indicative of the changes taking place in American religious like than one which comes from the leagues of southern California. The core of this is a motion that the Epworth league adopt a new pledge to take the place of the one which, without much change, has guarded the portals to this society ever since its foundation. The pledge proposed reads:

> I pledge myself to put first in my life the building of God's cooperative community. I believe that this task demands of me the living of the highest New Testament ideals, through the identification of myself with the disinherited and the workers of the world, whose struggle for justice leads to a classless society. I pledge myself to live Jesus' mandate of service by working for a social and economic order where power will be transferred from those who own to those who serve, where the basis of production will be for the use of the masses of mankind, rather than the profit of the privileged few. I pledge myself to Jesus' mandate of brotherhood by permitting no barriers of race or social condition to limit my friendship with those who are the dispossessed of the present system. I pledge myself to the fulfilment of the true missionary spirit by refusing to take up arms against my brothers of other lands at the command of national rulers. In struggling against the oppressor, I pledge myself to avoid vindictiveness and hate, recognizing in my own soul the elements of greed and self-assertion which I condemn in him. I pledge my income, my talents, my time and my life to bring to fulfilment a Christian world of equality, of service, of brotherhood and of plenty. Only so can I adequately obey the command to feed the hungry and clothe the naked; only so can I help bring to reality Jesus' prayer for his fellow-workers: "Give us this day our daily bread." Only through such living can I obey the command: "Go ye into all the world, and preach the gospel." Only so will I truly confess Jesus before God and man.

Did someone say something about southern California being the home of reaction? If so, it would hardly seem to extend to the younger generation, at least of the Methodist persuasion.

Tension Within the Negro Ranks

IN a statement bristling with criticism, Dr. W. E. B. Du Bois has resigned the editorship of the Crisis, monthly organ of the National association for the advancement of colored people. With Dr. Du Bois's resignation there comes into the open a division within the ranks of the Negro leaders in this country which has far-reaching implications for the future of that race. The essence of the quarrel between Dr. Du Bois and the N.A.A.C.P. has been the belief of the latter that, as an editor, the famous author of "The Souls of Black Folk" was too intransigeant, too provocative, and the belief of the former that, as an organization to see that the Negro got his rights, the association was "without a program, without effective organization, without executive officers who have either the ability or the disposition to guide . . . in the right direction." Personal elements enter into this retirement of the most conspicuous of Negro editors, as they always do in such affairs. But these personal elements largely grow out of a fundamental difference with regard to policy. Dr. Du Bois believes that the time has come when the Negro should cease to play a passive rôle, or to be satisfied with such concessions as a restrained appeal to

the white sense of justice may secure. He believes that the Negro will obtain even an approximation of his rights only by taking the aggressive; by making the white man believe that if he is denied longer serious trouble will result. Negro opinion is splitting everywhere on this issue. A large majority of Negroes undoubtedly are in favor of the mediatorial policy of the N.A.A.C.P. But there is a rapidly growing body of opinion, particularly among the younger members of the race, which sides with Dr. Du Bois. And for the first time it has become apparent in recent months that this opinion finds considerable backing in the colored churches.

What Is China's New Life Movement?

MUCH interest has been aroused in this country by reports of the "New Life" movement which Chiang Kai-shek, generalissimo of the Nanking government, has launched in China. That it was a movement intended to secure moral reform the press has made clear, but there has been little detailed knowledge available as to its exact program. A missionary publication just received, however, lists the first forty rules which have been laid down for members of the new crusade. Space is not available to reprint the entire forty, but the following will give a fair sample of the lot: "1. Dress should be neat and worn in the proper manner. 2. Clothing should be properly buttoned. 3. The hat should be worn at a proper angle. 9. Drinking tea and eating should be done without noise. 13. Calm should be the prevailing atmosphere at home. 16. Keep appointments on time. 17. Don't interrupt when others are speaking. 19. Refrain from levity when others have funerals. 23. Avoid the use of profanity and do not engage in fights. 28. On sidewalks and public highways, walk on the left side. 30. Do not smoke when you walk. 34. When you buy tickets at the railway station or stamps at the post office, take your turn in an orderly manner. 37. When you meet a person in the morning, say, 'Good morning.' 39. Do not patronize lewd women. 40. Do not gamble." All these are worthy admonitions and, if observed, will undoubtedly improve Chinese life to a certain extent. Nor should the serious social purpose of the promoters of the movement in issuing such a series of precepts be minimized. But it is hard to escape the conclusion that if China is to experience a "new life" in accord with its needs, its program of salvation will have to be something more thoroughgoing than this.

Senator Borah Opens Fire

SOME indication of the extremity to which the republicans are being pushed to find a way of scoring against the administration may be seen in the acclaim with which they have greeted Senator Borah's Fourth of July speech. Senator Borah did, it is true, open fire on the administration, and he proposes to keep firing all summer. But the program which he champions, as an alternative for Mr. Roosevelt's new deal, is far less to the liking of the big business elements behind the republicans than the code principles of the NRA. Senator Borah's speech deserves careful study, for it was a stirring presentation of a definite philosophy of government which probably, as he claims, would have had the blessing of the framers of the federal constitution. The main trouble with it, as a program for political action, is that the republicans—as the senator admitted—would be quite as unready as the democrats to put it into effect. And the chief trouble with it, as an essay in political philosophy, is that it embraces the horn of the contemporary political dilemma which absolutely insures social disaster. Nobody can deny the reality of the dangers which Mr. Borah sees in the new deal. Monopoly is a danger. Bureaucracy is a danger. Regimentation of the national economic life under governmental control is a danger. But what is the alternative? To go back to the "individual freedom" of the past, before the anti-trust laws were suspended, although Mr. Borah himself states that during the period the Sherman laws were in force monopolies ran riot and seventy million Americans lived on the edge of want. This, plus unspecified monetary reforms, is what Mr. Borah has to offer! Mr. Borah states the dilemma in an extreme form, but honestly, when he says: "It was said that it would be unspeakable for the government to say there are enough newspapers and no more must be started. To me it is no more unthinkable than to say there are enough stores and no more must be started, that there are enough shoe factories and no more must be started." But when the senator, faced with this genuine dilemma, declares for laissez faire, he fails to take into account the experience which the nation already has to prove that if no social control enters into the question of what men make, how they make it and how they distribute it, social disaster is inevitable.

Far Eastern Masonry and The Color Line

CHRISTIAN churches are not the only bodies which have their troubles in trying to bring their principles with regard to racial distinctions into line with their practices. Newspaper reports from the far east indicate that the Masonic lodges also at times find it hard to deal with the problem of the color line. In commenting on recent developments in Masonic circles in China, the China Weekly Review begins by quoting from the article on Freemasonry in the eleventh edition of the Encyclopedia Britannica. This asserts that "for many years the craft has been conducted without respect to clime, color, caste or creed." Then the Review goes on to tell of the trouble which has befallen the Masons in China, apparently because of the organization in Shanghai of a lodge containing both foreign and Chinese members. This lodge applied to the grand lodge of Massachusetts for a charter and was denied. Thereupon it applied to the grand lodge of the Philippines, where Masonry has had a rapid growth since the American occupation, and that application was

granted. Subsequently, lodges with mixed occidental and oriental membership were organized in Nanking and Canton, and these too were recognized by the grand lodge of the Philippines. Whereupon the jurisdictions in America, Scotland and England disbarred the Philippine grand lodge, as well as the three new lodges in China. Because the entire affair has developed behind the veil of the order, it is impossible for outsiders to do more than guess at the causes. There have been Masonic lodges in China for ninety years. There is one lodge in Shanghai containing Chinese members. So there is apparently no effort to draw the color line officially. But the far eastern press surmises that individual occidental Masons in the east, belonging to the white "diehard" group to be found in any treaty port, have become alarmed at the possibility that, with the attainment of Filipino independence, the judicatory in the Philippines might place itself at the head of a movement to make Masonry in the orient genuinely oriental.

The Golden Text of Christian Unity

For the prosecution of work that can be better done in union than in separation, a council is hereby established whose name shall be the Federal Council of Churches of Christ in America.

MORE than a quarter century ago these words were formulated as the basis of a new venture in Protestant cooperation. They were buried in the preamble of the Federal council's constitution. Sufficient time has elapsed to justify an attitude of special respect, if not of reverence, for words which have been buried so long. They are beginning to be old enough to be in a sense classic, a kind of sacred scripture, reflecting a creative and prophetic moment in the development of American Christianity. Not many persons know that these words were ever formulated: their discovery will therefore come as a surprise not unlike the discovery of an ancient manuscript which is found to contain a precious bit of information or an illuminating statement of truth.

Probably the denominations—twenty-five altogether—which gave their allegiance to the constitution of the Federal council and have been sharing in its work throughout its history are hardly aware of the basic insight and purpose which inspired its origin. The council has been going on about its business, raising a minimum of theoretical questions as to its function, accepting the few tasks that were committed to it long ago and for the rest, marking time. Every so often—it used to be quadrennially, but is now biennially—the participating denominations send delegates to hear reports from the various departments of the council's activities and to make recommendations. These delegates tend to be drawn from the headquarters of their several denominations—bishops, secretaries and other officials—who naturally bring with them their headquarters mentality and regard every question from the standpoint of the traditional attitudes and the vested interests of their denominations. The conditions for growth of the Federal council are thus as unfavorable as could be devised, especially when, in addition to the official-mindedness of the delegates, it is recalled that they are as a rule men and women of fairly advanced age.

In recent years an attempt was made to reconsider the function of the council in the light of the changed conditions of our time. The attempt attained sufficient vigor to secure the appointment of a commission to study the possibility of investing the council with more significant tasks and to suggest wherein the structure of the council should be modified so as to enable it to perform such tasks. The commission worked faithfully and with rare intelligence but its essential recommendations were not accepted. A secretary of the council who had devoted much time to the work of this commission and whose heart was deeply committed to the achievement of its goal, resigned his secretaryship when he saw that the commission's work was futile.

The existence of the Federal council is, theoretically, the one bright spot in American Protestantism. We say "theoretically," because it is not so much what the council has actually done or is doing that prompts the highest approval but the motive and ideal which actuated its origin. The Federal council, as an existing and functioning organization, is a measure of the degree of Christian unity which has already been attained. But the Federal council as an ideal defined in the preamble of its constitution is potentially an organically united Protestantism. The words which stand at the head of this editorial are the golden text of Christian unity. They open the path, they throw light on the path, but they do not try to illuminate the path too far ahead. They are words which call for adventure but they also call for sound caution—they are as conservative as they are progressive.

We shall be able better to understand the significance of this golden text of Christian unity if we consider other methods of approach to a united church. One of these methods is that which reached its most impressive demonstration in the Conference on Faith and Order at Lausanne in 1927. Let us call it the parliamentary method of approach. It proceeds on the theory that the denominations are separated because of conflicting theological and ecclesiastical convictions which must somehow be resolved into formulas of agreement. The assumption underlying this method of approach is that if these differences were once reconciled the churches could and would come together. Therefore our task is to sit together in parliamentary conference until we have attained agreement. Increasingly the fallacies of this method are becoming clear—it is formal and doctrinaire, it exaggerates theological differences and holds them responsible for conditions which are actually rooted in human nature and social psychology. Skepticism concerning the parliamentary method does not imply that such conferences as that at Lausanne are worthless—they have their true place and the importance of their contribution to unity is real. But they do not touch the living springs of unity.

A second method, more promising, more practical, is that of which we are having repeated demonstrations in recent decades. It is the method of denominational mergers, two by two, or in larger groups, thus reducing the number of denominations and relaxing the sectarian spirit of each denomination participating in such mergers. This procedure can result in nothing but good. The fact that eleven such unions have taken place in the past three decades and that negotiations are under way for still others, is one of the most inspiring sign of the times. But it is doubtful that the shrinking of the number of denominations by such mergers will by itself accomplish final Protestant unity. It is possible that certain elements of strength which inhere in the several denominational fellowships may be sacrificed prematurely in the later stages of such a process. (No such values have been jeopardized by the mergers that have taken place or that are now contemplated.) There is something in our several denominational traditions which ought to be kept alive—at least until the tradition has been fully and naturally caught up in a catholic tradition. But a catholic tradition does not now exist in Protestantism: it must be given time to grow, and there is no way by which it can grow so naturally as by organic cooperation in the exercise of those catholic functions now exercised by the denominational churches.

This brings us to the federal ideal as stated in the golden text above. It proposes the simple procedure of taking the denominations as they are and doing together those things which can be better done in union than in separation. This procedure avoids all doctrinaire fallacies and preserves everything that is legitimate and precious in our denominational traditions as long as we wish them to be preserved. The federal principle is essentially the method of *creating* the united church, just as the thirteen states set out to *create* a nation. The national union at the start was a skeleton structure compared to what it has become. The Federal Council of Churches of Christ, for all its scantiness of function, its thinness of structure, and its unfortunate name, *is* the united church of the United States. It is humiliating to contemplate the fact that the thin structure which the denominations have erected is all the organic union which American Protestantism may claim for itself, but the fact cannot be denied. There is no other respect in which a united church can with any meaning at all be said to exist. All our unctuous talk about the "mystical church," or the "invisible church," in which the church is conceived to be one despite its sectarian divisions, represents religion's all too characteristic way of escaping from reality in order to find compensation for its sins. The Christian church exists as a social institution, standing side by side with other social institutions, and it exists nowhere else. As a social institution it is a divided church, existing in many sects, and there is no sense in which it can be truly said to be united except insofar as it actually achieves some degree of unity. The Federal council is all we have to show of organic unity.

This is both a reproach and an inspiration—a reproach bcause there is so little after a quarter of a century that the churches are willing to do "in union" and so much that they still insist upon doing "in separation"; but an inspiration, because a beginning has been made and the way is open for the transfer of other functions, now performed schismatically, to the federal body through which the catholic principle of unity may find increasing expression and fulfilment.

What functions have the churches, so far, been willing to perform "in union"? The list looks impressive at first glance, but on analysis it is a sorry one. It has hardly been added to in twenty-five years. It includes such categories as evangelism, social service, race relations, religious work in the Canal Zone, research and education, international justice and good will, relations with churches abroad, army and navy chaplains, worship. These categories might mean much or little. Analyzed, they mean little. It is amazing that the Federal council has done so much and so well when the denominations have given it so little to do. For the Federal council's responsibility in all its categories consists of hardly more than carrying on an educational campaign through its several departments. It faithfully lives up to its inappropriate name of "council." It is not a functioning body. This of course is prettty thin when we are thinking of the "work" which can be "done" better in union than in separation. Surely there is some actual "work" which the denominations now do which can be better done in union. Has not the time clearly come to admit that this is so and to act upon it?

It is no answer to point to such agencies as the home missions council, the foreign missions conference and other similar agencies. These are mere conciliar clearing houses for denominational board policies and have no organic relationship to our ecclesiastical denominations. What Protestantism now needs is functional union, and this can be secured more easily, and more conservatively through the federal principle than in any other way. The Federal council should be changed to conform to the golden text upon the basis of which the denominations organized it, and given, not a fixed set of functions, but a growing set of functions, as from year to year the churches reach the conviction concerning specific items of their work that such work can be performed better in union than in separation.

At the present moment there are numerous tasks going undone or badly done because they can only be well done by a united church. The whole home mission question is in chaos, due to our denominational competition. Similarly, the country church problem and the downtown city church problem are too much for our sectarianism. Foreign missions is passing into a new phase in which it can no longer be administered by rival sectarian boards. It is a scandal for which no words can be adequate—save those the church will surely hear at the judgment day—that the vast and delicate task of carrying the gospel to non-Christian lands is yet in schismatic hands.

Such examples of work that could be better done in union than in separation are only rough suggestions of the possibilities that would emerge should the churches take their golden text of Christian unity seriously and seek systematically for the leading of the divine will.

By following this pragmatic method of taking those functions which can be better performed in union than in separation and transferring them from schismatic control to the control of a united church, the churches would awake one day to the fact that without seeking ultimate unity at all they had actually become the united body of Christ.

Tricks of Speech

EDITOR THE CHRISTIAN CENTURY:

SIR: Every public speaker—and if there are any left who are not public speakers it is true of them also—has his tricks of speech. The youthful members of a congregation have been known to count the "ums" or the "er-ers" of their preacher, and it is currently reported that sweepstakes now and then have been arranged in schools upon the number of times in which the head or other teacher would use the phrase "very well then." Nicknames have been given before now to speakers who have some striking trick. One was "plain English," another "all the rest of it." All these facts seem to point to a moral.

It is the business of a man's wife, if he is married, to point out at the right moment the danger to which he is exposed. "Are you not using, my dear, the phrase, 'What I mean to say is,' rather too often?" Or it might be "I always say that."

Now there is nothing more useless than this phrase. The fact that I always say something is an argument for my continuity or obstinacy, but not for the truth of my contention.

"What I tell you three times is true" said one of the characters in Lewis Carroll, but it is not really an impressive fact to be told a thing three times by the same man on the same range of evidence.

Speaking in general terms a speaker may miss the mark either through puzzling his hearers by his originality of phrase or by using the same phrases and tags again and again. Be fresh but not too fresh. And beware of the phrase which may become like a refrain or a sign of identity. Don't become the man with a nickname due to his cliches; (I had to bring in this word, sir; in plain English, as I always say,—um, -er-er, it is—that is to say, eh! What I mean to say is, that a word like this is expected, it is scholarship and respectable and all that); and above all try to discover what those hearers are thinking. Those quiet boys looking so eagerly at you are not thinking of your subject perhaps but counting how often the trick appears. They may be thrilled because you are going to beat your record.

Yours in a common freedom from this bad habit,

QUINTUS QUIZ.

VERSE

Transmutation

OUT of weights that hold me
To all earth-bound things,
I am slowly carving
Soaring wings.

MARY CHANNELL STEVENS.

Three Dialogues

Hunger

SATAN—Why are you moping? Be yourself.
Selfishness—The more I am myself the lonelier I become.
Satan—But why be sad? It is your nature to be lonely.
Selfishness—I want love.
Satan—Ha! Selfishness wants love!
Selfishness—Aye, selfishness wants love. I tell you, Satan, this is hell.

Mother

I—See that woman with the bundle in her arms.
Myself—She is lost to the world.
I—The skies are aflame. The world is on fire.
Myself—She does not know.
I—Man is soaring high. Crown upon crown.
Myself—She does not see.
I—Hear the crash. A thousand ambitions come to grief.
Myself—She does not hear.
I—What is there in that bundle that makes her forget
Myself—Her child—her world.

Sacrilegious

THE Pious One—Our Father, who art—
The Iconoclast—Wait a minute, please.
The Pious One—Our Father, who art in heaven—
The Iconoclast—Do you include the colored family in the hovel in that "our."
The Pious One—Hallowed be Thy name—
The Iconoclast—And Tony, the fruiterer?
The Pious One—Thy kingdom come—Thy will be done—
The Iconoclast—And old Isaac, carrying his pack?
The Pious One—Give us this day our daily bread—
The Iconoclast—And Wa Sing in his laundry?
The Pious One—And forgive us our debts—
The Iconoclast—Yours as well as the man in prison?
The Pious One—As we forgive our debtors—
The Iconoclast—All of them?
The Pious One—You heathen, you have spoiled my prayer.

ARTHUR B. RHINOW.

XUM

Cardinal Mundelein Attacks

By Llewellyn Jones

AMATEUR politicians write alluring platforms; professionals visit every house in the precinct and bring out the individual votes. How the Protestants have tilted against the forces of Hollywood—and with what lack of results—we know. How the Catholics are going about the job we may now see.

The first guns in the campaign of the archdiocese of Chicago were fired last Sunday. On the previous Friday evening I was present at a meeting of about 5,000 members of the Catholic men's organization, the Holy Name society, in which the formation for last Sunday's attack was explained, and the course of the campaign outlined.

Possibly a fairly detailed description of this meeting will throw a good deal of light on the temper in which the campaign is being conducted, and may even correct one or two preconceptions which often interfere with Protestant appreciation of Catholic policies.

What Catholic Crusaders Look Like

In the first place, the temper of the meeting was not that of a band of puritans out to mend other people's morals. The audience—consisting of laymen, members of the Holy Name, and of clergy, the spiritual directors of each unit of the organization, and the speakers: Auxiliary Bishop Bernard J. Shields, representing Cardinal Mundelein, Monsignor Daniel Byrnes and Francis H. Purcell; Father F. G. Dineen, a member of the National Priests' committee which promoted the Legion of Decency; Father Louis F. Kroeck, director of the Holy Name society, and Mr. John Collins, its president—all stood around chatting before the meeting began, exchanged cigarettes, and gave the impression of a cheerful bunch of soldiers soon to attack a very definite objective and sure that they were going to win it.

The meeting was called to order and opened with a prayer, but the atmosphere of informality was still there, and the smokers on the platform and in the audience still smoked. The nearest approach to a general evangelical note was struck by the venerable and white-haired Father Dineen who told the audience that this crusade against indecent moving pictures was the greatest that American Catholics had ever undertaken and indeed was as great as the crusades of the middle ages; for while they had sought to save the places made sacred by the presence in them, once, of their Lord, this crusade sought to save something that was more sacred than any place or physical relic: the hearts and souls of innocent children.

The church, he went on, had been patient. It had sought to play fair with the movie people. It had not tried to fasten a censorship on them, but had asked them to be guided by a code of decency which was acceptable to them as well as to the church and the public. They had voluntarily accepted such a code and had then proceeded to disregard it. The churchmen felt that they had been deceived, they no longer trusted the movie magnates, and they now intended to fight them. The campaign was then outlined—and another sidelight on the cheerful, soldier-like way in which the whole thing is envisaged is the remark, by Father Dineen, that Cardinal Mundelein had shown greater genius than any other member of the hierarchy in working it out, having achieved already "a home run with three men on base."

The Campaign in Chicago

Each archbishop, by the way, is planning his campaign independently. Thus Archbishop Glennon of St. Louis has declared a block boycott against all movies in his territory. Cardinal Mundelein, on the other hand, is issuing lists of good, bad-in-spots and "utterly unfit" movies. But the list is only part of Cardinal Mundelein's campaign. The members of the Holy Name society were gathered to receive instructions for its main offensive. They were told that on the following Sunday every parish priest in the archdiocese would preach on the movie situation. They, as parish bodies, were all to attend eight o'clock mass. After the mass they would be given pledge cards of the Legion of Decency. Each of the 100,000 members of the society was to sign a card for himself and was then to distribute other cards and obtain the signatures of his friends. For the benefit of those members who could not attend the masses, the "prefect" of each unit of the society was to go from house to house and obtain the signatures of the members.

Father Dineen said that they confidently expected that in a week they would have 200,000 cards signed.

The pledge has already been printed in The Christian Century, and as its readers will remember it binds the signer not to attend any moving pictures which are declared unfit. Its terms are not, however, narrow, but are simply those which ordinary decency would dictate. They do not ask for a Pollyanna policy in pictures, nor the banishment of villains from the screen, but simply that the values of decency and crime be not transvalued. There is not the slightest suggestion in the pledge that the world-view of the movies be narrowed to what pleases inhibited spinsters.

Two Hundred Thousand Signers

Two hundred thousand signatures makes an impressive showing. Having obtained them, the forces of the archdiocese will pause—and let the effect sink in. Then, in about three weeks or so—the date is yet to be determined—all the Catholic women of the archdiocese will be similarly approached; and there will probably be an even greater number of signatures. Another pause: and then all the Catholic youth organizations will, at a given signal, align themselves. Soon after that the parochial schools will be opening: and again, systematically, every Catholic child will be ap-

proached on a stated day, and will be asked to sign the pledge.

Monsignor Byrnes specifically warned the audience against going about this business in a spirit of fanaticism. They had seen the evils of fanaticism during the eight or ten years previous in national affairs. Nor should they regard this crusade as specifically a Catholic one. Not only were Protestants and non-church people equally concerned in cleaning up the movie situation, but in other countries societies or the governments themselves had either cleaned up bad movie conditions or prevented them. The Scandinavian countries, Poland, Austria, France, all protected their minors against moral contamination and intellectual misleading through commercialized movies. In America, with no governmental regulation and no sincere self-regulation, things had gone from bad to worse for thirty years, with the result that today this sharp fight had become necessary. He had heard that the movie people had set aside a campaign fund of $2,000,000 to fight the boycott. But if each Catholic signed the pledge and lived up to it, all the money in the United States would not enable the movie people to nullify their efforts.

The Industry's Friends Lose Faith

Many Protestants think of the Catholic church primarily as an organization based on authority. If that were the sole truth about the church's position, it would not be surprising to find it asking for federal censorship of the movies. But it has not done this, and indeed, it is running this campaign along the lines of individualism and self-determination.

For instance, the day after this meeting I met Father Daniel A. Lord, who drafted the code which the movie people voluntarily adopted four years ago and proceeded to flout. A colleague asked him if he did not think that the movie people were going to prove so blindly pig-headed that, in the end, they would bring upon themselves a federal censorship. Father Lord remarked that he had lost all faith in their good intentions. He had begun with faith in their word, and they had simply used the earlier protests of Catholics and Protestants as a beautiful opportunity to get publicity for themselves.

"But," he added, "I do not want to see a federal censorship. It would not work—indeed I don't think that censorship ever accomplished anything."

"Do you suppose, then," his colleague asked him, "that after this campaign of ours, they will clean up and stay clean?"

"Why no, of course not," answered Father Lord. "If we let up, in three months they will be as bad as ever. It is still true that eternal vigilance is the price of anything you want to keep."

If other instances than those already published are needed of the duplicity of the movie executives here is one which Father Lord told me—with full appreciation of its funny side. When he was in Hollywood with other complainers, a clubwoman representative complained, at a round table discussion, that local newspapers ran advertisements of movies which were themselves indecent and provocative. The gentleman to whom she addressed the complaint sympathized with her and told her that whenever she saw such an advertisement to clip it, send it to him, and he would discipline the theater advertiser. She thanked him.

Father Lord, who had read the trade organs and knew that 95 per cent of these advertisements first appeared in them, and that this man in the course of his duties saw them all, asked him: "Why do you go to the trouble of having these advertisements clipped and sent to your desk when you have already seen them?"

The official stammered a little, and said: "Well, I'll discuss that with you later."

Youth the Censor

The list of approved, doubtful, and unfit movies which the Chicago archdiocese will circulate, again illustrates the individualistic manner in which the Catholics are proceeding. They have interested their young people in the campaign, because the young people are the experts in this matter. The young people write in to their organizations and tell what they have seen.

Here is an example of what goes on. Among the pictures approved in the first issued list in this archdiocese, is "The House of Rothschild." The director of a sodality of college youth recently received from a young correspondent near St. Louis, a letter in which the boy questioned that film.

"If," he said, in effect, "I see a picture which is sexually exciting, I know from my own reaction that it is morally objectionable. But while there is nothing like that in The House of Rothschild, the picture as a whole exhibits and glorifies the concentration of wealth and the power that goes along with it. And to my mind that is just as immoral as pictures exploiting sex. For concentrated wealth is one of the potent causes of the evils of our days."

"It's an arguable point," remarked the priest.

From all of this it seems evident that the object of the Roman Catholic drive upon the movies is not for repression, censorship, or outside dictation, but for pictures that shall live up to a reasonable standard of decency, insured in the first place by a code, and checked on by a public opinion made up of intelligent individual reactions to pictures actually seen, weighed, and pondered by the consumers.

The Trees of Home

THE trees of home are bending
As if to fold down
The little houses befriending
The folk of my town.

The trees are growing taller,
Their branches wide,
And the number of friends, smaller—
So many have died.

Yet each tree barely sighing
Caresses all,
Forgetting living and dying,
The Spring and the Fall.

RAYMOND KRESENSKY.

The Four Gospels -- Greek or Aramaic?

By Donald Wayne Riddle

HOW DID the four gospels—the Matthew, Mark, Luke and John which we know—come to be written? Two books have recently been published which answer this question in a way which will startle many. Both declare the opposite of the view upon which students have been brought up. For while many have acquired a knowledge of Greek so as to read the gospels in their original language, these books assert that Greek was not the original language of the gospels. Our gospels were not the original gospels. They are but translations, often poorly executed, of the original gospels, which were written in Aramaic, the vernacular speech of Palestine. It is claimed that while the Aramaic originals have perished they may be recovered with sufficient accuracy to allow "new" translations from the "original" sources to be made. One book is said to be based upon new materials, which claim has led many to suppose that new manuscript discoveries have been made. The other claims that in the "new" translation more than 1,400 mistakes in the translations based upon Greek have been corrected.

One of these new books is by Professor C. C. Torrey, a scholar of first rank in his field, which is Semitic languages. He thinks that the Greek of the gospels has a peculiarity of idiom which can be explained only by the theory that our Greek gospels are translations of Aramaic originals. He therefore translates the Greek, wherever he infers translation, into Aramaic, and then renders his own Aramaic into English in a way which to his mind clears up the difficulty. The Aramaic which appears in his book is his own, based upon his expert knowledge of the little Biblical Aramaic which we have and such other fragments of Aramaic as are known. It must be emphasized that of original sources he has not a line, not a word.

Doubtful Procedure

The other of the recent translations was prepared by Mr. George M. Lamsa, a native of the near east, who makes the claim that his mother tongue is the same language as that spoken by Jesus and therefore the same as that in which the gospels were written. Both these propositions are doubtful, to say the least. But Mr. Lamsa goes on to do something which is even more open to question. He translates as texts of the original Aramaic gospels some form of the Syriac version which is well known to scholars as the Peshitta ("simple"), a translation made from our four Greek gospels in the fifth century. This is the work which is advertised as correcting 1,400 mistakes of the translations based upon the Greek!

A teacher of New Testament is asked numerous questions about these two books. Although the difference in the scholarship back of the two is so great that they do not belong in the same category, we consider them together for two reasons. One is that no distinction is made in the public mind. One is questioned about one as often as the other. Second, these books, and others written on the same basis, need to be considered by reference to their underlying approach. Therefore in the present paper the two views of gospel origins, rather than these two books, are the theme.

It is important to consider the question whether the gospels were originally written in Greek or in Aramaic. Not that the mere fact is important. What is important is that involved in the question is the fundamental question of the origin of Christianity. Today we study Christianity genetically. It is important to know whether the source of Christianity's literature was in Greek culture or in Palestinian culture. We must study this question to find whether the gospels as we know them reflect the processes of Christianity's adaptation to its Hellenistic environment.

Beginning in Palestine

Claims that the gospels were written in Hebrew or Aramaic are not new. Only a few years ago a British scholar advanced the view that the fourth gospel was written in Aramaic; he thought so because he thought that the other gospels were written in Greek, and the fourth gospel was different from them. A German scholar, still living, has advanced the view that the language of the gospels can be understood only in the light of rabbinical Hebrew, not Aramaic. Some forty years ago another British scholar advanced a theory very similar to Professor Torrey's; it was considered by scholars, found to be untenable, and was forgotten. Indeed, in one form or another, the theory of Semitic gospel origins has been held from time to time for more than two hundred years.

The usual view, that our gospels were written in Greek, does not deny nor neglect the Semitic element in the gospel tradition. It is well known that what became Christianity had its beginning in Palestinian Jewish life. It gladly recognizes that Jesus was a thorough Jew. But what became Christianity was the movement which began when some of Jesus' followers, and others after them, began to tell others their remarkable experiences. And of course they told these stories in the Aramaic language. But it was not long until others than Palestinian Jews, and, indeed, others than Jews were listening to them, and the non-Palestinians and the non-Jews soon made the larger response. Thus occurred that remarkable phenomenon, the transition to gentile environments. The point which is involved in the present connection is whether the Christian writings reflect the effects of Christianity's becoming a gentile movement, or whether these writings reflect the character of Christianity at its very beginning.

When one looks for the materials upon which the two views are based a notable difference appears. It is a familiar fact that back of our critical editions of the Greek gospels there are hundreds, indeed, thousands

of manuscripts. It is also true that the history of the Greek language is well known. The knowledge comes from the abundant documents written in Greek from the times when the gospels were written, as well as earlier and later. On the other hand, the Semitic view of gospel origins depends upon the theory that Aramaic was used at the time when the gospels were written as a vehicle for the writing of religious documents, upon the supposition that there were impulses for the writing of Christian gospels in Aramaic and upon the supposition that there was a public to read Christian Aramaic sources. But in fact there is not a single document, not a single fragment of a document, not a single line of an Aramaic document from this period, neither Jewish nor Christian. Let it be recalled that Mr. Lamsa is translating a text which was not in existence before the fifth century—a date considerably later than our earliest Greek manuscripts. Let it be recalled that Professor Torrey has nothing to translate but his own translated Aramaic. He has no source even in Jewish Aramaic from a time remotely near the period when the gospels were written, and no manuscript evidence whatever. The contrast is striking, for beside the thousands of undated papyri which give us so much information of the Greek of the first century there may be found, exactly dated, examples from each and every year of the entire century!

The Religions of the Time

Each of the two views of gospel origins must be worked out in the light of what is known of the religions of the time. The Semitic view claims that the gospels were written early in the growth of Christianity—within twenty years after Jesus' death. This is not inferred from their contents. It is required by the theory: to have been written in Aramaic the gospels must have been written while the reading public was Palestinian, before Christianity became a gentile movement. This is most improbable. Not only is there no documentary evidence of such use of Aramaic, either by Jews or by Christians, but three great Jewish religious leaders may be pointed out who expressed their religious leadership in writings and who wrote in Greek: Philo, Josephus, and Paul.

Everything which the facts require concerning Semitic influence upon Christianity and upon the gospels is taken into account by the Greek view. Unlike the Semitic view it does not confine itself to a single set of data. The Greek view recognizes and emphasizes the Jewishness of Jesus. It welcomes all information about late Judaism. It places the work of Jesus and his followers squarely within this milieu. It satisfies every valid claim of Semitic influence by referring the Palestinian local color and the Aramaic linguistic influence upon the gospels to the early Christian preaching. The Greek view attends to the oral stage in the evolution of the gospel materials, thus going back of the time when anybody wrote about Jesus to the time when many people talked about him. The most modern methods of gospel research, known as form-criticism and the social-historical method, take these matters into account. But the two recent books based upon the Semitic view pay these modern studies no attention, either because they have no information about them or because they deliberately disregard them.

Are the Gospels Improved?

Let us see if the advocates of the Semitic view make the gospels easier to understand. Mr. Lamsa says that the same Aramaic word means "camel" and "large rope," so that Matthew 19:24 should read "It is easier for a rope to go through the eye of a needle." Does this make the saying more understandable? It merely reduces its effectiveness by toning down the hyperbole; it is hardly easier to get a large rope through a needle's eye than to get a camel through. By the same logic Matthew 23:24 should speak of straining out gnats and swallowing large ropes, but evidently here the word means camel. Such a correction of a mistake in the Greek as this is of no great assistance to the reader.

The same translator thinks that he can clear up the inconsistency in the parable of Luke 19:11ff by pointing out that the translator confused two similar Aramaic words, one of which meant a certain sum of money, the other meaning "city." On the other hand, Professor Torrey finds the error to have been in the misunderstanding of the word which meant "estate" as meaning "city." It is not apparent how this aids in understanding the parable.

Professor Torrey is anxious to absolve Jesus of uncouthness. He therefore corrects the "mistranslation" of John 7:38, since Jesus could not have said, "Out of his belly rivers of living water shall flow." What Jesus said was that out of "her," i.e., Jerusalem, shall flow rivers of living water. This is regarded as a scripture quotation. But it is as uncertain to the scholar as to the casual reader what scripture is quoted; at different times he has suggested four different possibilities. Can the reader discover the quoted source?

Was Jesus Angry?

Similarly Dr. Torrey is sure that the references to Jesus being angry are mistranslations, since it is hardly consonant with a spiritual view of Jesus to picture him in this way. He therefore renders the word as "in distress of soul." No one will deny the scholar the right to develop a certain conception of Jesus, but there is no scientific reason for regarding the gospel conception as a mistranslation.

Likewise Dr. Torrey thinks that the plain meaning of Luke 16:8, 9 represents Jesus as teaching something which is immoral. He therefore renders the passage as a question. That is, of course, a matter of grammar. Aramaic had an interrogative particle, and there is no reason why the plain syntax of the Greek should be altered by inferring that what it plainly shows as a declaration was an interrogation in Aramaic. The technique of linguistic scholarship does not support Professor Torrey here. He is improving the Greek by rational interpretation. This is pure subjectivity.

So are the translations of Matthew 6:13. This is an absolutely unambiguous passage. There is no peculiarity about its idiom. It plainly means, "Do not lead us into temptation." One of these new books renders it,

XUM

"Do not let us enter into temptation," the other, "Let us not yield to temptation." Obviously what the "translators" object to is not the language of the passage, but its theology. But it must be insisted that appeal to the Greek is necessary in this and other passages, where theological, not linguistic considerations control the renderings given.

Curiously enough, one of the translators is not consistent with himself in twice rendering the same passage. On the jacket of his book allusion is made to Matthew 26:41. Here the verse appears as "Awake and pray not to fail in the test," but in the text itself it runs, "Awake, and pray not to fail in the (approaching) trial!" Again, in discussing Luke 19:12 the verse is said to be "miserable Greek," following word by word the underlying idiom. But in the text the verse is translated without the apparatus which we are told marks every mistranslation, and it is translated smoothly as though it is treated as normal Greek. Also in discussing Luke 12:15 the translation is given as "For not even when a man has abundance is his life derived from his possessions," which, by the way, is not at all what the Greek means. The question is raised, "Was not Luke capable of saying this in intelligible language? He does not do so, but instead reproduces the words and order of his source. In place of clear and classical Aramaic we have muddy Greek." One is then amazed, upon turning to the translation of Luke at this point, to find this rendering, with no indication that the translator found anything wrong with the Greek: "for though a man be wealthy, his life is not saved by his possessions." Neither is this what the Greek means, but it is an interesting variant translation.

Character of the Greek

The same translator has many renderings, which by the logic of his theory must be supposed to come ultimately from the Aramaic, but which are not in Westcott and Hort (the edition of the gospels which the translator says that he uses as his base), although they are found in other English versions. The most conspicuous example of this is the mention of "swaddling clothes" in Luke 2:7. The Greek says merely that Jesus' mother "wrapped him up." One must choose as the explanation of the rendering that there was a term for swaddling clothes in the original Aramaic, or else that the translator was unconsciously controlled by his memory of the King James version.

It will be apparent from these examples that the Greek view of gospel origins is required for a complete and an adequate judgment. It is only from a thorough knowledge of Greek that the character of the gospel materials, the stories and the sayings of Jesus, is apprehended. By it the popular, non-literary quality of the gospel story is recognized. The gospel materials are like folk-tales. This suits perfectly what ought to be kept central in the whole question: the character of the Greek of the gospels. The gospels are examples of common dialect Greek, comparable to the language of the non-literary papyri. When these papyri began to come to light, more than thirty years ago, they became a veritable mine of information about the common life of the people of the Graeco-Roman world. They have been well used, with the result that the science of lexicography as applied to the Greek of the period has been revolutionized.

The Semitist Answer

Of course, the Semitists discount the significance of these facts as best they can. They insist that while the papyri reflect the vocabulary of the gospels they do not parallel the idiom, which, they declare, is Semitic. Since this is not apparent, they say that to observe it one must have a delicate feeling for language of which no one is capable except the small circle of experts in Aramaic. They thus imply that the Greek scholar must surrender to the Semitist the right to evaluate the language of their speciality! Even if one were inclined thus easily to abandon the field to them, one would be disconcerted to find when one studied their work that they strangely disagree. They almost never discover the Semitisms in the same place. When they render a piece of alleged "Semitic Greek" into Aramaic they do it differently. On the other hand, when their alleged Semitisms are carefully studied, they are discovered in the papyri and in Greek writers whose Hellenism is unquestionable. For example, all but two of the alleged Semitisms of the fourth gospel are found in the "Discourses" of Epictetus! When the Septuagint, a great library of translation Greek, is studied, one finds very different Greek from that of the gospels to which objection is made by the Semitists.

In fine, the student needs to use all available materials in studying the gospels. He ought to study carefully all scholarly work which undertakes to make them known. But he must be on his guard against spurious claims that the "original" gospels are to be had only from the translators of Semitic sources. The Greek gospels are yet, as they have been from the time when Hellenistic Christianity produced them, the chief sources for the study of that phase of early Christianity. One will welcome information about them whether it comes from the Greek or from the Semitic side. But each contribution will have to be interrogated as the Roman officer is said to have questioned Paul: "Do you know Greek?"

Cloth-of-Gold

OH who would tire of earthly life,
And who would fretted be,
If all the days could be illumed
By beauty's minstrelsy!

So I shall take the pleasant things,
And every petty wrong,
And weave them into cloth-of-gold,
And weaving, breathe a song.

And no event shall miss my loom,
Or joy or sorrow bringing;
When death itself demands a place
I'll weave it in, still singing.

THOMAS CURTIS CLARK.

BOOKS

What's Ahead?

THE COMING AMERICAN REVOLUTION. *By George Soule. The Macmillan Company, $2.50.*

TO THOSE of us who go about wondering what is in store for the nation and the race (and that must take in pretty nearly all of us these days) George Soule's new book should prove immensely important. To me, at least, it has proved by far the most satisfying of the many volumes which have appeared recently trying to pierce the veil of the future. For one thing, it is written calmly. Mr. Soule is not having hysterics, and before you have read far into his book you conclude that, whatever the outlook, it is nothing to grow hysterical over. For another thing, it is written objectively. The author is not propagandizing for any panacea; he is no party press agent. Finally, it is written out of an immense fund of knowledge, both political and economic. The result is a dispassionate review and appraisal of the things that have really happened in the United States during the past ten years (not the things which popular mythology thinks have happened), of the things that are happening today, and a modest prediction as to what these portend.

Mr. Soule believes that the United States is well on the way toward genuine revolution, but he does not believe that that revolution is the one talked about by timorous conservatives or fiery-tongued radicals. Instead, he believes that it will come by gradations at times almost imperceptible to the eye, and that it may finally be accomplished before most of the public is aware that it has happened at all. To the support of this thesis he brings a brilliant, if brief, analysis of the course of the Puritan, the American, the French and the Russian revolutions. On the basis of these models he believes it possible to dismiss as unfounded five ideas which he finds widely held with regard to a possible second American revolution:

1. Capitalism will soon come to an end by a final collapse.
2. A revolution begins and ends in a violent overturn of political government.
3. Nothing is essentially changed, or can be changed, before this overturn; after it a brand-new order is suddenly set up.
4. The revolution is brought about by rioting mobs who overrun the capital and loot and massacre; there are barricades in the streets, and the air is noisy with gunfire.
5. The riots and mobs result from the discontent of an oppressed class, whose misery is so profound that it is driven to revolt. Actual starvation is the usual motive for revolution.

These, says Mr. Soule, are proved by history to be illusory ideas. Then what is a revolution in reality? First, there come basic changes in ways of conducting affairs, often new mechanical or economic techniques. These lead, second, to a new alignment of social classes. Third, this produces ferment in the world of ideas. Fourth, divisions appear within the old regime itself, frequently leading to reforms. Fifth, there comes a revolutionary crisis, marked by the inability of the old ruling classes to carry on successfully, and the emergence of new classes which have already achieved most of the realities of power and need now only to consolidate it. If you want to know how soon the revolution is coming in America, determine the spot on this chart at which this country now stands.

Nothing in Mr. Soule's book is better than his treatment of the rôle played by the intellectual and by violence in revolutions. Of the intellectual he says that the shift from celebrating the glories of a regime to questioning or satirizing it is one of the first and infallible signs of coming collapse. Concerning violence let me quote: "Revolutionary violence of importance occurs when those who have been thrust from power strive to regain it. It comes in defense of a revolution which has been made, or virtually made. Reigns of terror, civil war, revolutionary war are conducted not to bring about revolution, but to preserve it. It is therefore silly to discuss whether or not one is 'in favor' of a violent revolution. If a revolution is destined to succeed, it will usually succeed at the beginning with less violence than is exercised every year in a country like the United States in suppressing strikes and lynching Negroes. It will succeed because many people want it, and are ready to obey the new authorities. After it has taken place, the choice as to whether there will be violence will rest with the enemies of the revolution."

In his treatment of the Hoover and Roosevelt administrations Mr. Soule's objectiveness should give his book lasting value. He demolishes the charge that Mr. Hoover was a man without a program; he shows that he had a better-rounded and more carefully considered program than Mr. Roosevelt. The only trouble was that it couldn't, and didn't, work. As for Mr. Roosevelt, while he brought certain qualities of inestimable worth to the presidency, Mr. Soule is of the opinion that he has never been ready to face the fundamental issues in a society which is suffering from maldistribution of its products. Because the President has not faced these issues, Mr. Soule sees little hope for the future of the new deal, although he believes—in contrast with most commentators—that there will possibly be a marked revival of profits for certain favored industries; enough, at least, to make possible talk about a restoration of prosperity. But the following crash will come sooner and be more devastating than that of 1929-1933.

Perhaps the most significant thing about the book is its disclosure that the George Soule who wrote "A Planned Society" three years ago has been convinced, by what has happened since Mr. Roosevelt took office, that anything like inclusive economic planning on a national scale is impossible under capitalism. Planning is coming, Mr. Soule insists, because it simply *has* to come; the alternative is chaos, and we will not go on living with chaos long. But when planning comes we will find capitalism has gone. That will be the true revolution. How soon? "Perhaps not for another generation or two."

P. H.

Books in Brief

FIERY STRONGHOLD. *By Nicholas Roerich. The Stratford Company, $3.00.*

Roerich is primarily a painter, and a great one. There is a museum in New York devoted entirely to his works. Born and trained in Russia, he has painted his way around the world and has spent ten years in India and Tibet. This book is a mosaic of short passages united by the central theme of culture and beauty. If it were classified under the categories into which Hebrew writing falls, it would fall under the head of wisdom literature. So seldom does the artist appreciate the preacher that it is notable to find a section entitled, "Wreath to Robert Norwood." The whole reflects an extraordinarily lofty and original spirit.

A HISTORY OF THE CHURCH, VOL. I, THE WORLD IN WHICH THE CHURCH WAS FOUNDED. *By Philip Hughes. Sheed & Ward, $3.50.*

Roman Catholic scholarship is admirably represented in this history of the first seven centuries of the church. The reader will of course be prepared for certain emphases and proportions which are characteristic of the point of view. Judaism and

Christianity are distinctly "revealed religious" in radical contrast to all others. In the teaching of Jesus the ecclesia is given a place which Protestant writers cannot discover as a part of his thought; it is "a spiritual moral person . . . the means through which men take hold of the new fellowship with Jahweh." The concept of authority is stressed: "The foundation of the whole organization is the authority of the apostles." Protestant students will find it profitable and stimulating to follow the argument of this highly intelligent and scholarly work. The rise of the papal power is naturally treated as the growing recognition of a primacy and authority which had existed from the beginning. The story of persecution stops at the point where the church gained its freedom; nothing is said of the persecution of pagans and heretics which began soon after.

CORRESPONDENCE

Could This Be "Writ Sarkastic"?

EDITOR THE CHRISTIAN CENTURY:

SIR: One of your recent book reviews contains the statement that "the manufacture and sale of the instruments of war is a very profitable business." In disproof of this, permit me to submit the attached photostat copy of a recent article in "Steel."

As soon as Bethlehem Steel becomes acquainted with the facts therewith presented, I am sure that you will find them refusing to consider any further armament contracts.

Rocky River, O. ANDREW L. MILLER.

Should We Balk or Back the Nation?

EDITOR THE CHRISTIAN CENTURY:

SIR: Would it not be good technique to back our country, rather than to seem to balk our country? Would it not be wise, instead of taking pledges never to fight, or never to cross a frontier, to pledge ourselves to uphold our country in the Kellogg pact; to pledge our allegiance to our country in upholding that pact, not only in letter, but in spirit; to pledge our utmost support to our country in refusing to settle international difficulties of any and every sort, by means of arms? This, it seems to me, would be taking full advantage of the high water marks reached in that agreement and also putting allegiance to warless methods on a patriotic basis.

First Baptist Church, Urbana, Ill. CHARLES L. BROMLEY.

Getting to the Root of the Matter

EDITOR THE CHRISTIAN CENTURY:

SIR: Having voted as a member of the Newark annual conference in favor of the resolution requesting the presiding bishop hereafter not to appoint any of our ministers to the chaplaincy of the army or navy, and having taken in the pulpit the identical position which your recent articles on the chaplaincy have assumed, I have recently been requested in writing to remove from the membership of the church the name of a prominent layman—a man holding the positions of trustee, general superintendent of the church school, and membership on important church committees.

He acted deliberately in withdrawing, claiming to have given the question serious and prolonged study. He is a lieutenant in the United States army. His conclusion is that he cannot hold membership in two organizations which are diametrically opposed to each other in claiming supreme allegiance. Of course, his viewpoint is that in case of war, his duty is to obey orders, regardless of the moral issues involved. Which raises the question: "Under present conditions, can a Christian enlist in the military establishment and remain Christian?"

Linden, N. J. GEORGE M. MUELLER.

From a Naval Chaplain

EDITOR THE CHRISTIAN CENTURY:

SIR: To be consistent you should immediately denounce, disavow, and otherwise free yourself from citizenship in the United States of America, which must be a "government of Mars" if your editorial words in the June 27th issue mean anything. For you say that a chaplain of our army or navy "wears the regalia of Mars," and your reference can only be to the uniform we wear, which has been prescribed by our government. You seem not to know that although the chaplain's "regalia" is prescribed by the government his doctrine is not, and that by custom and law his foremost responsibility is religious ministration, for the character of which he is chiefly accountable to his own church. As a minister teaching in a college must voluntarily subject himself to the administrative rules of that institution, though wholly free in his classroom instruction, so a chaplain must subject himself to the administrative regulations of army or navy, though unfettered in spiritual ministration and utterance. Therefore you are wholly incorrect in your statement that "their profession as a minister is subordinated to their profession as soldier."

Agitate all you desire for a warless world, but attack the causes of war rather than the symptoms, and so long as the responsible lawmakers and executives of our government feel that an army and navy are necessary to safeguard the individual and corporate life of our citizens in all our lawful pursuits, be loyal enough to support the hands of your brother ministers who are laboring in this field, and who have found that their labors can be done most effectively as members of the organization with a definite status. The Federal council has helped in making this possible, and should be commended rather than attacked for effective efforts to coordinate the ministry of the various churches as it impinges upon this particular phase of our national life and administration. Yours for a truer statement of facts than you seem inclined to make when discussing the chaplaincy,

U. S. Navy Yard
New York, N. Y. THOMAS L. KIRKPATRICK,
Chaplain, U. S. Navy.

Presbyterians and Scottsboro

EDITOR THE CHRISTIAN CENTURY:

SIR: There have been in recent issues of The Christian Century a number of very flattering references to actions taken by the general assembly of the (national) Presbyterian Church in the U.S.A. in the realm of social welfare. In the issue of your paper of June 20 there was, however, an editorial referring to the efforts of Mrs. Raymond Keesecker of Cleveland to secure action by a group of women with reference to the Scottsboro case. This editorial is so obviously based upon misinformation that we venture to make known to you the facts.

The approach of Mrs. Keesecker with reference to the Scottsboro case was made to those who were in charge of the program of a series of meetings for women, the sole purposes of which were inspirational and informational. These meetings are frequently held during the sessions of our general assembly and are intended to be of special service to the Presbyterian women of the general area in which the general assembly meets, and to the wives accompanying commissioners to the general assembly and other women who may be at the place of meeting of the assembly at the time.

The meetings above referred to are not meetings of our women's missionary boards. They have no official status as meetings. They are strictly informal in character. They have no right or authority to pass resolutions on any subject whatsoever. If they had passed a resolution on the Scottsboro case they would have exceeded their powers and would have been open to serious criticism on the part of the general assembly.

The general assembly itself passed a resolution with reference

to the Scottsboro case introduced by the Rev. Dr. Imes, pastor of St. James Presbyterian church, New York city, one of the great colored congregations of the country. This resolution reads as follows:

"Resolved, that the 1934 general assembly of the Presbyterian Church, U.S.A., meeting at Cleveland, Ohio, deeply moved by the confusion and unrest in race relations within our American life today, hereby reaffirms its historic position of absolute and unmistakable Christian brotherhood of the races, and its witness against color and race prejudice, to wit:

"We go on record as calling for the impartial presentation of facts and the fearless administration of law, regardless of race and color, and we ask that state and national courts of law will so take their unequivocal stand, knowing that the church is jealous for the witness of Christ who said: 'Inasmuch as ye did it unto one of the least of these my brethren, ye did not unto me.' The world-famous Scottsboro case, now pending on appeal, with nine boys held incarcerated for over three years and as yet only two brought to trial, and those condemned to death on evidence that many citizens of both races regard as insufficient and biased has created distrust as to the application of this principle.

"We of the Presbyterian Church, U.S.A., reaffirm our condemnation of lynching for any reason whatsoever, and we recognize that no alleged crime justifies another crime. We declare as our deliberate conclusion that the crime of lynching is a logical result in every community that pursues the policy of humiliation and degradation of a part of its citizenship because of the accident of birth; that exploits and intimidates the weaker element in its population for economic gain; that refuses equitable educational opportunity to one portion of its children; that segregates arbitrarily groups of a race in unsanitary, ugly sections; that permits the lawless elements of both races to congregate in these segregated areas with little fear of molestation by the law; and, finally, that denies a voice in control of government to any fit and proper citizen because of race.

"We regard with favor any legal measure that can overcome court delays and that promises sure and permanent eradication of lynching, wherever found."

In view of the above facts, it would seem perfectly obvious to any fair-minded person that no charge whatever of indifference can be brought against the Presbyterian women who were informally assembled in Cleveland on May 27, last.

Philadelphia, Pa. LEWIS S. MUDGE,
Stated Clerk, General Assembly.

[The editorial to which Dr. Mudge takes exception made no statement concerning the status, official or otherwise, of the meeting in which consideration of the Scottsboro case was refused, and no reference to the resolutions adopted by the Presbyterian general assembly, the progressive nature of which was pointed out in another editorial. The sole point of the editorial in question was that it is quite possible for mistaken decisions made in one place—in this case, the women's meeting—to offset the influence of worthy actions taken elsewhere. If Dr. Mudge still doubts this, let him study the files of the Negro press in this country in its treatment of the Presbyterian general assembly. Almost without exception the Negro press has given prominence to the refusal to consider Scottsboro in the women's meeting, while saying little or nothing about the splendid resolution quoted in Dr. Mudge's letter.—THE EDITORS.]

Shall We Drop the Film Estimates?

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to commend your splendid editorial "Last Chance for the Movies" in the recent issue. Your indictment of the ineffectiveness of Protestant leadership in combatting the vicious influence of the movies was very pertinent. I also agree with you whole-heartedly that the only answer to a block-booking system is a block-boycott, as advocated by the Catholic leaders in this fight.

Are you not, however, giving another example of Protestant inconsistency and ineffectiveness by printing, together with this stirring editorial, your customary review of current motion pictures with recommendations for adults, youth, and children? Why not drop this column as evidence of your sincerity in requesting all church people to stay away from the movies altogether until a genuine reform of movie morals have been effected?

Evansville, Ind. PAUL M. SCHROEDER.

The Question Box

What important change was made in Christian fundamentals to bring about Constantine's conversion? Stanley Jones hints at the matter in his introduction to "The Christ of the Mount," but it is only a hint. Would the Christianity of the early church have been of a higher order without the change of religion on the part of the emperor? I. G. J., Royal Oak, Mich.

THE attitude of Diocletian (284-305 A.D.) was intensely hostile to the Christians in the empire. Four great edicts of persecution were issued during his reign, and the number of martyrs was large. But the Christians had become less subject to suspicion, and local magistrates often modified the severities of the edicts. Persecution practically ceased in the west. Constantius Chlorus, who followed Diocletian, died in 306, and the garrison in York proclaimed his son, Constantine, as emperor. Before the final trial of strength with Maxentius, Constantine together with other officials, particularly Galerius, issued an edict of toleration to Christians, perhaps because of the apparent futility of persecution. It is significant that the edict exhorted Christians to pray for its authors, and it would seem that Constantine had a friendly feeling toward the Christians. It would be too much to say that he was personally committed to the new faith, although he doubtless desired the aid of the Christians and of their God in the approaching struggle for imperial power.

The decisive battle with Maxentius at the Mulvian bridge in 312 was won, as he believed, with the help of the Christian God, and the legend of the cross seen in the heavens, with its inscription "by this sign conquer," was the later explanation of this dramatic change in the attitude of the government toward the formerly persecuted belief. Soon after the co-emperors, Constantine and Licinius, published at Milan the edict which gave entire freedom to Christianity, although it did not make it the official religion of the empire. With the defeat of Licinius in 323 Constantine became the sole ruler, much to the satisfaction of the Christian community. The church now had an imperial friend, if not a convinced communicant. But it came at the same time under the authority of the emperor. What it secured in status and protection it may have lost in heroism and moral insight. It is always dangerous for the religious life of a people to come under the control of the civil power. To what extent the church might have been a greater force for righteousness had it won through to full recognition by the pathway of sacrifice and suffering rather than becoming the recipient of imperial favor, it is impossible to say.

Certain it is that the relation of church and state during the entire period down to the reformation presented the drama of alternative control, the church under the popes being in the ascendant at times, and the secular power under the emperor or some other sovereign during other periods. This was in every way an unfortunate situation for Christianity, subjecting it repeatedly to political and secularizing influences which robbed it of its spiritual power and leadership.

Since the reformation the relations of the state to the church have been more subtle and less apparent, but even more compromising. The policy of submissive church support for governmental programs, including such evils as narrow nationalism and war, comes under increasing criticism and disapproval. The long and disastrous entail of religious subservience to a political and social order which is essentially pagan meets a growing sentiment of dissatisfaction and rejection. In so far as the program of Christianity has been dominated by political and secular considerations, whether in the age of Constantine or in any subsequent period, the influence and progress of the kingdom of God have been retarded and neutralized.

H.L.W.

NEWS *of the* CHRISTIAN WORLD

Atlanta Faces World Problems

Leyton Richards Among Speakers at Foreign Affairs Institute—Lotteries Proposed to Increase State Funds

(Correspondence from the Southeast)

TAMPA, FLA., July 8.—A ten days' institute on foreign affairs and international relations met in Atlanta last week. The sessions were held in the auditorium of Wesley Memorial church, scene of the world Methodist ecumenical conference in 1931, and many other notable gatherings. Claude Nelson, regional secretary of the Y.M.C.A. and director of the institute, announced that such large delegations from all the southeastern states attended the sessions that it is likely to be made an annual affair. The morning sessions featured study periods by regular members of the institute and the evening sessions were public with feature addresses by Kirby Page, Rev. Leyton Richards of England, Dr. S. C. Mitchell of the University of Richmond and Devere Allen of New York. The Atlanta institute is one of a series of five held in this country this summer.

* * *

University Establishes Peace Memorial

Oglethorpe university, Atlanta, is establishing a peace memorial on the campus. The peace sentiment will be fostered with memorial tablets, books and busts, set aside to the memory of peace lovers and workers of America and other nations. Donations for the establishment of the shrine are being received by the university.

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Atlanta Pastor Recovering

Rev. J. Sprole Lyons, pastor of the First Presbyterian church, Atlanta, has been slowly recovering from a long illness. His pulpit, one of the most influential among southern Presbyterians, has been filled by Rev. J. McDowell Richards, president of the Columbia (Presbyterian) seminary, Decatur, Ga., and others.

* * *

Mission Secretary on World Tour

Dr. Charles E. Maddry, executive secretary of the foreign mission board of the Southern Baptist convention, Richmond, Va., sailed on June 14 for England and the continent. He will speak at Baptist World alliance meeting at Berlin Aug. 4. Before returning to America Dr. Maddry will visit all Southern Baptist foreign mission stations in Europe and Asia.

* * *

Income Up; Baptists Appoint 15 New Missionaries

Encouraging news among Baptists in the south has to do with the recent appointment of 15 new foreign and home missionaries by the boards. The new missionaries were presented for dedication before the Southern Baptist convention recently in Fort Worth. Increased income for the boards make these appointments possible. The foreign board annouces its income has increased 25.49 per cent over last year.

* * *

Liquor Control Elections In Three States

Out of 11 states voting on liquor sales this year three lie in the southeastern territory. South Carolina votes on the liquor question in the democratic primary Aug. 28. The Mississippi legislature has passed a state monopoly measure providing for the sale of liquor in county supply houses. This proposal will become law if approved in a special election slated for July 10. A statewide election will be held in Florida Nov. 6. The question in Florida will be that of amending the constitutional prohibition clause, giving the legislature full power to pass liquor legislation after Dec. 31.

The sale of beer continues to move slowly in the south though the volume of advertising of all forms has increased in recent months. In Atlanta, where 3.2 beer has been selling freely although illegally, efforts of distributors to hike the alcoholic percentage have met with a stern rebuke from city officials. Beer with too much kick is strictly out in Atlanta.

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Lotteries Look Attractive to Hard-Pressed States

Legalization of gambling is a growing issue in the south today. The Louisiana lottery, one of the most notorious of the last century, is trying to come back through a bill just introduced in the state legislature. The argument of the proponents of the measure is on the ground of the public propensity for gambling and the demands on the public treasury. This argument has been widely used here in Florida where the same issue is before the public. In the last democratic primaries, however, candidates who were running on legalized gambling platforms were uniformly defeated.

* * *

Suspension of Dr. Albee Causes Furore

The suspension of Dr. Fred H. Albee of New York and Venice, Fla., from the New York state medical society on charges of unethical advertising in the interest of his bone sanitorium at Venice, has stirred a wide area into controversy. The press in Florida is unanimously with Dr. Albee against what is termed the "medical politics and jealousy of the profession," and regardless of the association's action popular sentiment is with the bone specialist. The whole trouble started with the distribution of folders setting forth facts about the medical center at Venice, and the success of Dr. Albee with cases there, in Seaboard railway trains by the railroad company. The doctors then raised a cry against "unethical advertising" by Dr. Albee and in spite of proof that the circular was distributed without his knowledge, he has been suspended by the association. The case is not closed, however.

ADIEL J. MONCRIEF, JR.

Persia Drawing Near to Turkey

Two Islamic Nations, Under Dictators, May Link Hands to Thwart European Intrigue—Ibn Seoud Victor

(Correspondence from the Near East)

ISTANBUL, June 23.—The Shah Reza Pehlevi of Persia has been Turkey's guest for the past fortnight, an event which is of the greatest importance for political and economical developments in the near east. At the same time it calls attention to the tremendous work that has been done in Persia during the past decade or so. In that country, which is almost half as large as the whole of Europe, social conditions until the end of the war reminded one of the middle ages. It was a battleground for nomadic tribes, feudal chiefs, as well as of gangs of brigands, while the feeble sway of the dynasty of the Kajars encouraged the two rival powers, Russia and Great Britain, to secure so-called spheres of influence. Only central Persia, with Teheran as its center, remained as a neutral zone outside the famous agreement of 1907. The world war witnessed practical occupation by foreign troops of whole parts of the Persian territory and that situation became still worse with the end of the world war when the almost sham existence of the Persian government itself seemed on the eve of disappearing.

It was under such circumstances that Reza Pehlevi, who at that time was a simple commander of a crack Cossack regiment, seized power and dethroned the Kajars. A few years later, in 1925, he was himself proclaimed shah. Like all those remarkable leaders, who in recent times have appeared at different points of both the near and middle east, he has endeavored and succeeded in shaking off the imposed tutelage of foreign powers, and in abolishing, as a first step to practical independence, privileges of which all foreign nationals had been formerly possessed.

* * *

Economic Gains Under Present Shah

As a soldier he naturally has paid much attention to the army, which is now composed of a small but fine body of men, supplemented by a relatively strong air force. Yet by far the most valuable results achieved by Shah Pehlevi are in the economic field. First of all, he has been a great builder of roads connecting by car points separated from each other by distances as long as 1750 miles, as is the case for the road from the Turkish-Persian frontier to Beluchistan. At the same time he has started the building of the so-called Transpersian railway line as well as of several bridges and of ports on the Caspian sea and the Persian gulf. An industrial plan, of which the first part has already been achieved, aims at supplying the country with goods manufactured with raw material produced by Persia herself, such

as cotton, wool, silk, leather, sugar, beet-roots, mineral oils, etc. The second part of the plan provides for the exportation of Persian manufactured goods, but principally of mineral riches, the extraction of which will be made possible as soon as the building of the Persian railway net, now under construction, is finished. Likewise the irrigation of the country has been greatly pushed. Thus today Persia is already able to boast of a favorable trade balance.

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Turco-Persian Rapprochement Expected in Many Fields

To a much larger extent than ever before, Persia represents now a not unimportant factor in world trade, thereby raising the question of transit across neighboring countries. Since the earliest times in history, political questions in the near east have circled round commercial routes. During the past few years Persian trade has mainly utilized those over the Caucasus, Syria or Iraq, completely neglecting the natural route which goes from the Turco-Persian frontier to Trebizond on the Black sea and which in pre-war times was utilized for the greater part of Persian exports. Shah Reza's visit to Ankara has had a close connection with those questions, the settlement of which, it is expected, will pave the way to a wider economic cooperation between Turks and Persians who, it is recalled, are considered to be the most shrewd merchants between the Mediterranean and China. More important perhaps is the moral reconciliation between two nations, which, although both belonging to the Islamic faith, have always regarded each other as heretics. Transferred to the political field, this reconciliation implies the approach of a common outlook, especially in matters of political independence. Whether a regional pact like those which have been concluded in Europe may follow or not, it is too early to predict.

* * *

Arabian Peace Leaves Ibn Seoud Master

Peace between Yaman and Saoudi Arabia has been restored, but under conditions likely to make Ibn Seoud the master of Yaman's future destinies. Territorially, it is true, the loss sustained by the latter is not great, as it is limited to Nejran, the possession of which had formerly been contested. Essential, however, is the fact that Yaman undertakes never to enter into negotiations with any foreign country without previously notifying her present victor. Moreover, Yaman has agreed not to fortify certain portions of her territory. This treaty reminds one much of that which ended the second Punic war and smacks of future annexation by Saoudi Arabia. Defined as the man of destiny, Ibn Seoud, the Wahabi king, has succeeded in less than 15 years in uniting under his scepter almost the whole of south Arabia.

E. GUERON.

Danish Lutherans Join Movie Fight

At its recent annual meeting in Des Moines, the Danish Evangelical Lutheran church in America endorsed the current boycott of indecent motion pictures, and pledged support of that body of 18,000 to cleaner films and the abolition of block-booking.

Fascism Losing Power in Japan

New Government Likely, but Chances for Officers Coup Grow Smaller—Buddhists in Conference

(Correspondence from Japan)

TOKYO, June 15.—Fascism in Japan seems dead or rapidly expiring. Party government, however, seems in no happier state. The Saito cabinet, says the newspapers, is "on its last legs"—whatever the equivalent of that may be in Japanese—in direct consequence of gross corruption discovered in the finance ministry, but rumor concerns itself entirely with another and even more pronounced super-party government of elder statesmen. So long as this mood prevails, and in spite of any attempted coup d' etat by young internationalists, Japan will remain within the fabric of orthodox internationalism, as the emperor announced in his rescript on withdrawal from the League of Nations. By the same token even that "withdrawal" may be considered tentative and the "Manchukuo" issue not completely removed from the pale of international adjustment, as suggested in conversations between the Australian mission recently in Tokyo and the Japanese foreign office. Just for the present, however, the Japanese populace is getting immense satisfaction from the recognition of Manchukuo by El Salvador. Large publicity is also given interviews favorable to Japan's continental policy by American and European visitors. Opinions of a different flavor get little notice.

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American Students to be Shown Manchukuo

A Japan-America student conference is being planned to meet in July in this city. The conference has been set up entirely by the Tokyo Student English association which has had four student representatives traveling in America recently recruiting delegates. These students have the temerity and evidently the financial backing to guarantee the 75 or 100 American students who are coming free entertainment while in Japan and free travel both here and through Manchukuo. So far as this correspondent knows—and I am one of the "adult counselors"—not one non-student is in the inner circles of directorship of this conference. It will be, indeed, a most interesting and, perhaps, an epoch-making gathering.

* * *

Call World Conference of Young Buddhists

The Pan-Pacific Young Buddhist association announces a youth conference to be held in July at the magnificent new Nishi-Hongwanji temple in Tokyo, and later to be adjourned to the headquarters temple of Nishi-Hongwanji in Kyoto. Among the various problems to be discussed, according to the conference prospectus, is "The reformation of Buddhist precepts, that the young believers may give them a larger interpretation in meeting modern national and international issues and work for the emergence of a new form of Buddhism." In the announcement made in English by the Federation of Young Buddhists association one reads that the conference is called "to sound a paeon of heartfelt praise and thanksgiving to the Lord Buddha that we have the honor of being selected for the execution of his onerous (sic!) duty in the sacred (2500th) anniversary of His Death." One wonders whether the "onerous duty" indicates a somewhat inadequate knowledge of a foreign language or the recrudescence of Buddha's own view of life, all efforts to the contrary on the part of these young idealists notwithstanding. In any event, it is anticipated that 1,000 youthful delegates will be in attendance at the conference from the United States, Hawaii, the south seas, China, India, Siam, and Japan.

* * *

Presbyterian Missionaries For Social Reorganization

A group of 16 members of the Northern Presbyterian mission met some weeks ago in Osaka to discuss missionary purposes and technique in the light of modern conditions and recent commission studies. A reference to the conclusions arrived at by the group gives evidence of the change that has taken place in Christian and missionary outlook. A skeleton list of goals anticipated in such a society as will satisfy the Christian ideal includes the following "legitimate aims of modern missions," as seen by this younger group of Presbyterians: a world social state organized on the basis of function which would ultimately offer an equal standard of living; a world-wide equality of opportunity; a transference of the will to power from personal achievements to group welfare; an equal distribution of resources among the peoples of the earth; socially significant vocations for all; subordination of the physical to the spiritual; social ownership of the means of production.

With specific reference to how missionaries may relate themselves to the struggle for a new social order it was urged that they, in cooperation with the national church, experiment with altered standards of living; identify themselves with the interests of the proletariat; publish and proclaim their position in every possible way; and organize and join "cooperatives." On the problem of military training in Christian schools, it was urged that a committee be formed to collect and distribute data and to keep the issue before the conscience of the church until more definite convictions are registered. The time was considered ripe for the establishment of "a Christian school which would be experimental with reference to such matters, and not so dependent upon local governmental recognition." Thus the younger set in the Presbyterian mission in Japan.

* * *

And So Forth

Deans of women of eight universities in western America have been invited to Japan this summer by the Tokyo Y.W.C.A. to study conditions in this country, the better to interpret Japan to the youth of their American schools and especially to Japanese on the Pacific coast.

A brief but impressive ceremony, in which the American ambassador, Prince Tokugawa, the premier, and the minister of education of the Japanese government participated, marked the laying of the cornerstone of the new main building of the American school in Japan on May 4.

T. T. BRUMBAUGH.

Philadelphia Acts To Curb Gambling

Liberal Evangelicals Report Growth—Rufus Jones to Study Medieval Mystics

(Correspondence from Philadelphia)

PHILADELPHIA, July 8.—"The gambling instinct must be curbed, and its motivation directed to ethical ends, if the social order is to approximate the highest ideal of character," says the statement of the directors of the committee of one hundred. "It is the duty of every intelligent citizen to lift up his voice against the seductions of the gambler and the gambling spirit. When a poor man wins a large prize, the incident is played up dramatically in the newspapers, and the attention directed to the fact that he is going to pay off the mortgage on his own or his parents' home. What is forgotten is the toll that his prize exacts from a large number of people, most of whom could ill afford the price they paid for their tickets. A large number of people are led to put their trust in chance rather than in their own efforts.

"Philadelphians," it continues, "are having a vivid example of the prevalence of the gambling spirit and the serious consequences of its commercialization in the present efforts of the courts, district attorney, and police to curb and break up the 'numbers racket.' At the same time there are proposals for the legalization of some gambling for the sake of income for governmental purposes. Gambling under any form is demoralizing." The statement condemns not only federal lotteries but petty forms of gambling in the name of "charity."

* * *

Rufus Jones Will Write On 14th Century Mystics

Rufus M. Jones, retiring after 41 years of teaching at Haverford college, left for his summer home at China, Me., his birthplace. Later he is sailing for England and Germany where he will engage in research on "The Friends of God," 14th century mystics, whose writings are scattered about the libraries of Germany. "Life is not a picnic," Prof. Jones told the Haverford graduating class, "it is a strenuous battle, but a battle in which the eternal nature of things backs us in our highest adventures. The trend of human history is a slow spiral, winding up toward a significant goal. The black squares of our checkerboard world are on a white background, and not white squares on a black background."

* * *

Liberal Evangelicals Hold 2nd Annual Conference

Representing the broad wing of the Protestant Episcopal church, an inclusive spirit of Christian brotherhood, and a desire to make known their fellowship with the other Protestant communions, the Liberal Evangelicals held their 2nd annual conference here. This new, vigorous, growing movement in the Protestant Episcopal church had a large number of young men and a high proportion of bishops present. The attendance increased from 100 at its initial meeting last year at Alexandria, Va., to from 300 to 400 clergy and bishops this year. Illuminating papers were read on the liberal evangelical approach to the needs of today by Dr. Charles Sheerin, of Richmond, Va., Dean Henry Washburn, Dr. Norman B. Nash, and Dr. C. Leslie Glenn, of Cambridge, Mass., Bishop Benjamin M. Washburn, of Newark, N. J., and Bishop Edward L. Parsons, of San Francisco, Calif. Dean Walter H. Gray, of Bethlehem, Pa., preached the convention sermon. Dr. Howard Chandler Robbins of New York, succeeded Dr. W. Russell Bowie, of New York, as president, with Dr. J. Howard Melish, of Brooklyn, N. Y., vice president, Rev. W. Brooks Stabler, of the University of Pennsylvania, Philadelphia, secretary, and John L. Savage, of New York, treasurer.

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Pres. Jacobs Urges Lutheran Bishops

Pres. C. M. Jacobs, of Mt. Airy seminary, urged the Lutheran Ministerium of Pennsylvania, the oldest Lutheran body in America, at its 187th convention in St. John's church, Wilkes-Barre, to change the title of president of the ministerium to bishop, with life tenure of office, saying, "Only the head of a church can be a bishop!" In his opening sermon, Pres. E. P. Pfatteicher lamented that in the United States only 8 per cent of the population attend Sunday morning services and only 2 per cent the evening service, and that less than half our population is even nominally Christian. Dr. J. A. W. Haas was honored for his three decades as president of Muhlenberg college. Plans were begun for a nation-wide anniversary in 1942 of Henry Melchior Muhlenberg, patriarch of American Lutherans. With 35 unemployed seminary graduates, pastors were urged to use part-time assistants.

* * *

Oldest Girls' School Honors President's Mother

Mrs. James Roosevelt, mother of President Franklin D. Roosevelt, was honored by the degree of Doctor of Letters from the Moravian Seminary and College for Women, of Bethlehem, Pa. This oldest girls' school in America, of which Dr. Edwin J. Heath is now president, was founded in 1742. During the American Revolution this historic school housed wounded Continental soldiers. Here the Liberty Bell was repaired en route to Allentown, during the British occupation of Philadelphia.

* * *

Another "George Mueller" Prayed Orphange Into Success

Dr. Albert Oetinger, who recently passed away, founded Christ's home for homeless and destitute children at Warminster, Bucks Co., 30 years ago with nothing but a broom, a bucket, a Bible, and a prayer. Sunrise, noon, and sunset each day children and workers kneel in prayer for their needs. Answers to their prayers have included: a farm of 144 acres, daily sustenance for 200 children and 50 workers, equipment to quarry stone, a $2,700 water supply system, a workers' cottage, three schools (including an industrial trade school), chapel, printing shop, baking ovens, machinery to knit stockings, ten-horsepower boiler, ten-horsepower gasoline engine, 4 cows, 14 horses.

CHARLES DANIEL BRODHEAD.

Churches Shift Summer Plans

St. Louis Ministers Hold Morning Services Earlier—Archbishop Leads in Drive to Clean Movies

(Correspondence from St. Louis)

ST. LOUIS, July 2.—The most discussed subject among St. Louis preachers just now is, "What shall I do about my Sunday services?" Some in the attempt to answer the question have arranged the morning services for an early hour, ranging from eight to ten o'clock; all these are somewhat abbreviated. Two prominent west end churches are endeavoring to provide an evening service that will attract and interest the people. Second Presbyterian church, Dr. John W. MacIvor, minister, has consistently through all the years maintained a summer evening service. This year the entire service is built around a great theme or word, such as comfort, love, faith, hope and grace. The message is brief and the musical program is interpretative. Justifiable success attends the effort. St. John's Methodist church, Dr. Ivan Lee Holt, minister, has a service outdoors in a paved court between the auditorium and chapel. The results predicate a continuation of the effort.

* * *

Catholic Movie Drive

The Catholics are leading the discussion in reference to the morals of the motion pictures. Archbishop John J. Glennon directing the Legion of Decency has sent 300,000 letters to parish members. He has been joined by the Lutherans and numerous local Protestant groups led by their ministers have endorsed his position.

The archbishop devoted a Sunday morning sermon at the cathedral to the morals of motion pictures. He also spoke at the meeting of the picture house operators and ministers called by Mayor Dickmann and was straightforward in every expression of opinion. In answer to the exhibitors claim that they now have one family night each week, he said, "Why can't you have family night seven nights a week?" He refused a request to appoint a reviewing committee to work with the Better Films council.

* * *

Speakeasies Flourish Under License

Every day brings forth more complications in St. Louis in reference to the sale of 3.2 beer and other spirituous liquors. The revenues the city seeks are unavailable. The brewers oppose a gallonage tax and the retailers having a permit to sell 3.2 beer by the drink for an annual tax of $10 are loath to pay the annual licenses aggregating $600. The state and city licensed establishment must close at midnight and on Sundays, while the 3.2 joint is unrestricted. The city excise commissioner at first declined to issue a regular license to any one having a beer permit, but his refusal did not change their status. Now he says he will grant license to those who make application, but he cannot regulate their hours of opening and closing.

One paper claims that the commissioner

has found it impossible to regulate and control the sale of liquor and obtain for the municipal treasury its full share of revenue. The city is full of saloons, yet only 636 licenses have been issued. A conservative estimate is 1,800 saloons; the chances are there are many more. A new kind of speakeasy has been set up and the city and state are being cheated out of revenue and a general condition of demoralization exists in the liquor business.

* * *

Refuse to Make Military Drill Optional

The curators of the University of Missouri failed to meet a great challenge when they refused to make military training at the university optional for freshmen and sophomore students. The faculty had recommended the change and numerous religious and civic organizations had sent petitions requesting the change. Lack of opportunity to consider the petitions, the loss of revenue to the university as a land grant institution and the removal of equipment were also given as reasons for denial of the petition. Dismissal from the university last March of Eugene Ringo, who maintained he was a conscientious objector, which called forth a petition signed by 500 persons including faculty members requesting his reinstatement, was not reconsidered.

CHARLES O. RANSFORD.

Joint Administration of Medical Missions a Possibility

The proposal to merge the administration of medical missions into a "Medical Missions Central Office" has received the approval of several of the larger mission boards. This project, which is a direct outgrowth of the Laymen's inquiry into foreign missions, is sponsored by the Modern Missions movement. Assurances of financial support are coming in, and it appears that united action in this field is possible. Dr. Edward H. Hume, distinguished ex-missionary, has agreed to take the executive directorship of the office providing the funds can be secured.

Drunkenness on Increase

According to the Christian Science Monitor, increases in drunkenness for 1934 as compared with the early months of 1933 are as follows:

New York City	55.5 per cent
Los Angeles	95.5 per cent
Boston	21.4 per cent
Denver	116.6 per cent
Portland, Ore.	116.8 per cent
Worcester, Mass.	54.0 per cent

Buchman House Party Attracts Hundreds

About 1200 people attended the North American house party of the Buchman group at Banff, Canada, in the early days of June. Following the meeting Dr. Frank N. D. Buchman and a large number of followers sailed on a chartered steamer for England.

Labor Convention Moves to Avoid Race Discrimination

The American federation of teachers, affiliated with the A.F. of L., removed its 1934 convention from the Medinah Michigan Avenue club to the Morrison hotel, Chicago, because the club insisted that Negroes use separate elevators.

Dr. Fisher Goes To Detroit

Leaves Ann Arbor Pulpit for Central Methodist—Newspaper Holds Outdoor Religious Service

(Correspondence from Michigan)

DETROIT, July 9.—After several weeks of uncertainty, it is reported that Dr. Frederick B. Fisher, who resigned the pastorate of the Methodist church in Ann Arbor late in June, has accepted a call to the Central Methodist church of this city. Dr. Fisher, whose resignation from the Methodist episcopacy after years of service in India produced something of a sensation in his denomination, had been in the Ann Arbor pulpit three years. At Central church he will have an opportunity to render the same sort of city-wide ministry which marked the pastorate of his immediate predecessor, Dr. Joseph M. M. Gray, now chancellor of the American university, Washington, D. C., and even more of Dr. Lynn Harold Hough, now dean of Drew university.

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Council of Churches Reports Successful Program

The Detroit council of churches held its last executive committee meeting until fall on June 21. It was a largely attended session, overflowing the room in the Y.M.C.A. where it was held. The report made by Dr. Ralph C. McAfee was most heartening. Despite a diminished budget, seven out of eight staff workers are still on duty. It is doubtful if any city federation in the land can duplicate this record. As seen in perspective the pre-Easter meetings and the Good Friday services loom, if anything, larger and more influential than ever. Plans are in the making for the 1935 lenten services and two or three of the most eminent preachers in America have promised to put in a week of preaching here under the auspices of the council of churches next spring.

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C. E. Joins War on Indecent Films

The forty-sixth annual convention of Michigan Christian Endeavor societies was in session here June 21-23. Two thousand delegates were enrolled and the young people endorsed with great enthusiasm the Legion of Decency campaign against salacious motion pictures and went on record as boycotting indecent stage shows. Militant addresses were delivered by the Rev. John R. Mulder of Western Theological seminary, Holland, Mich., and Dr. Daniel A. Poling of Boston. The meetings were held in the Scovel Presbyterian church, whose pastor, Rev. George D. Jeffrey, served admirably as host, guide, and friend.

* * *

Newspaper Holds Largest Outdoor Service

Curiously enough the largest attended outdoor religious service ever held in Detroit, which took place Sunday morning June 17, at sunrise, was held not under the auspices of any religious body but instead was inspired and directed by a metropolitan newspaper, the Detroit News, and "Nancy Brown" whose page entitled "Experience" is read by a multitude daily. The service was announced for sun-up, which was 4:46, and the place lovely Belle Isle. People began to arrive shortly after midnight, and between three and four o'clock the Belle Isle bridge was congested with automobiles, while many were on foot. When the first notes of the trumpet announced the opening, thirty thousand people were present, representing all faiths and a cross section of greater Detroit. Six familiar hymns were sung under the capable direction of Mr. Carey Foster of the Y.M.C.A. The editor of the Detroit News presided, and brief addresses were delivered by Rabbi David Cedarbaum of Lansing, who took the place of Rabbi Leon Fram of this city, and by the writer of these notes. "Nancy Brown" had asked for a Catholic priest to speak from the same platform with us, but because of the ruling of the church this request was refused with a courteous explanation.

* * *

Billy Sunday No Longer Front-Page News

"This town is as different from the Detroit I knew eighteen years ago as sickness is from health." So spoke the Rev. William A. (Billy) Sunday who is in a three weeks evangelistic meeting at the Metropolitan Tabernacle, of which the Rev. E. J. Rollings is the pastor. Sunday made this statement after he had given the invitation urging young people under twenty-five to "come up and give yourselves to God and give your hand to me." Eighteen years ago Billy Sunday and his meetings were on the front pages of the daily papers and his name on every tongue. Today only a few comparatively know that he is in town, but those who do are enjoying him as night after night he preaches with much of his old time vigor. Preaching on the above mentioned occasion, Sunday declared in the language familiar to those who heard him two decades ago, "I hope to 'beat' the undertaker, but maybe I won't have to die. Maybe Jesus will come back during my lifetime. I am praying for it. But if I do have to go, the first toot that Gabriel gives on that horn I will hop out of my grave like a popping chestnut."

* * *

Traffic Accidents Up Since Repeal

According to the police traffic survey recently made public, traffic accidents attributable to liquor have increased 164 per cent in Detroit since prohibition's inhibitions were lifted. Whisky and spirits were available only surreptitiously here during the first five months of 1933. During those months there were 294 accidents. For the same months in 1934, with liquor available, the total is 702.

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Italian Baptists Celebrate

This city has an Italian Baptist church that has just celebrated its twentieth anniversary. Rev. Valentino Panizolli is now the minister. He was preaching in Connecticut when he heard that this church in Detroit was about to be closed. He resigned his work in New England, took up the pastorate here, and within five years the congregation which had been a mission for seventeen years, became self-supporting. Rev. H. C. Gleiss, superintendent of the Detroit Baptist union, spoke.

EDGAR DEWITT JONES.

XUM

Organize South African Council

Visit of Dr. Mott Leads to Formation of Body to Coordinate Christian Work—Lutheran Made Secretary

(Special Correspondence)

JOHANNESBURG, June 1.—Dr. John R. Mott has just spent five strenuous weeks in the Union of South Africa. He is now on the copper belt of Northern Rhodesia en route to the Congo where he will spend most of this month in several important conferences with missionary leaders.

For several years invitations have been extended to Dr. Mott by various individuals and organizations in South Africa asking for help in forming a National Christian council or similar body. The need for such an organization has long been felt by many people who were not wholly content with the valuable but spasmodic and discontinuous type of work done by the General Missionary conference, an organization whose main purpose was the arranging of a large triennial meeting of individual missionaries for discussing mission problems. A more permanent organization staffed by full time executive officers has been on the horizon for many, but it has been deemed, and rightly, impossible of attainment in this land of sparse populations, great distances and varied racial antipathies, without the help of an outstanding personality to draw all sections together and inspire them with a new vision of what might be done on a cooperative basis.

Preliminary Conferences

Immediately upon Dr. Mott's arrival at Capetown on April 9 he was plunged into a series of regional conferences which met in the separate provinces. Here were gathered representatives of missionary societies, student association secretaries, ministers of white churches, native Christian leaders, and prominent laymen, both white and colored. Discussion centered around three or four of the main themes suggested by Dr. Mott: "Evangelism," "The release of human and superhuman forces for the task," "Christian education," "Relations of white and black," and "Cooperation." Findings on these subjects were drawn up and adopted.

Then followed a general conference at Bloemfontein on May 15 and 16 with 100 delegates appointed by these regional conferences. After an opening address by Dr. Mott, this general conference went into committee work to deal with seven subjects: (1) evangelism, (2) the indigenous church, (3) Christian education, (4) medical work, (5) Christian literature, (6) relations between white and black, and (7) cooperation. These committees all brought to the full conference findings which in a real sense fulfilled Dr. Mott's expressed wish that they be "timely" and "of prophetic quality." Debate on these findings was warm at times, but uniformly of a dignified and serious nature. All the delegates seemed to feel the epoch-making significance of what they were doing. As someone remarked, "What the Edinburgh conference meant to world missions in 1910, this 1934 conference will surely mean to South African missions."

Ask Aid for Natives

A few short references to the findings will illustrate the varied field covered. The conference took its stand firmly for "the free development of all peoples in South Africa." It recognized the "economic interdependence of all sections of the South African population," and called for "the support of every effort to improve the position of economically depressed groups." It urged the revision of the "pass" laws and other legal statutes bearing hard upon the native people. It went on record as favoring better trained missionaries and African ministers. It recommended investigation looking toward better relationships between missions and the "separatist" churches. It recommended the preparation of better literature for native readers, and the training of native social workers. It spoke strongly on the need for continued missionary medical services. It called attention to several neglected groups which the present missionary program is not adequately reaching. The importance of these and many other findings by a representative conference of this caliber in South Africa cannot be overemphasized.

Council Idea Adopted

The main achievement of the Bloemfontein conference, however, was the hearty adoption of the idea of a National Christian council, (perhaps under another name, for the term "national" has potent political implications in this land). To bring about this new organization a strong continuation committee was formed to frame a constitution which shall be adopted by another general conference to be called within the next two years. Secretaries have been appointed to carry on pending their permanent appointment by this coming conference. Mr. H. F. G. Kuschke, Lutheran, of missionary parentage, the chief inspector of native education in the Orange Free state, becomes executive secretary, and Rev. R. H. W. Shepherd, of Lovedale, editor of the South African Outlook, is to be the editorial secretary. It is expected that the South African Outlook will be enlarged to cover the work of the new council. The continuation committee drew up a budget of $7,500 for annual expenses.

Results Considered Extraordinary

To readers acquainted with the racial and sectarian situation in South Africa the results achieved at these conferences will seem to border on the miraculous. "Just think of the cheek of the man!" said one of the delegates with a humorous twinkle in his eye as he boarded a train for his home. He had reference to Dr. Mott. To think that he should come into a country which is only slowly throwing off its share of world depression, organize the missionary forces at work, suggest an annual budget of £1,500, move for the appointment of a permanent staff, then hurry off to another part of the continent: Amazing! It was a homely tribute to the unique and undimmed power of Dr. Mott in conference, to his deep spiritual message and insight, to his uncanny facility of bringing out the best in a group and of pledging them to its accomplishment with the aid of some practical, constructive plan of work.

RAY E. PHILLIPS.

MacDonald Must Take Vacation

Prime Minister's Health Demands Long Rest—Anglican Group Adopts Statement on Episcopacy

(Correspondence from England)

LONDON, June 26.—Lord Horder has ordered the prime minister to take three months' leave of absence. He needs to give his eyes a rest and therefore he is to go, it is said, for a holiday to Newfoundland and Mr. Baldwin will take his place. This news has not proved sufficient for our more lively papers. They at once insert their own interpretation. Some say that tory pressure has so far prevailed. Others that the prime minister's heart is nearly broken for four separate reasons. Others scent the battle from afar and believe that there will be an election in the autumn.

On all such matters it is well to be skeptical of rumor. There are some things which can be said with confidence. The prime minister is tired; he has not done himself justice in recent debate and his weakness for vague rhetoric has grown upon him. It is simple fact that he needs a holiday. But that this is a maneuver in a civil war raging in the cabinet is a hypothesis without anything to be said for it. A government which is a coalition has stood for nearly three years. That itself is a political miracle. The members of the cabinet must have differed often and strongly, but the significant fact is not that they have differed but that they have kept together, at least as well as party cabinets have done.

* * *

Verity and the Cricket Match

If I am to describe what was the subject of conversation at British tables on the evening of June 28, for example, there could only be one answer. A Yorkshire cricketer named Verity! And you, readers, do not even know there is such a man! The second test match against Australia began last Friday. The English side made a big score; the Australians had begun their reply and it was honors even when the sabbath intervened. The rain also fell and when on Monday morning the Australians resumed their inning, the wicket was easier for the bowlers. It may be useful to state that in cricket all bowlers pray for a drying wicket; when the grass is wet and the sun comes out in its strength then the batsmen tremble and the bowlers exult. The sun did not come out in its strength yesterday, but the wicket was drying and this same Verity took 15 wickets; so the Australians were beaten by an inning. The second test ended with honors even; one for each. That is why we were all talking of the Yorkshireman named Verity.

* * *

An Anglican Manifesto On Church Unity

A document of importance was issued last week over the signatures of a large number of members of the Church of England. It represents a serious attempt to carry the movement towards unity a stage

further. The writers underline the agreements already reached and they add some acknowledgments of their own, as for example, "We acknowledge that divine grace is imparted not only through the sacraments of the Church of England but also through those of the free churches. We do not recognize the distinction sometimes drawn in this connection between 'covenanted' and 'free' grace."

On the subject of episcopacy they say: "We accept episcopacy as of the *bene esse* and not as of the *esse* of the church, and we do not regard acceptance of this method of church order as implying any particular theory or interpretation of it, or any view of its dominical authority. We make no exclusive claim for it as regards the grace of God. We hope that it may commend itself to the free churches as a method of church order of ancient tradition and historic value, and we believe that with the devising of constitutional safeguards and the organization of synodical institutions, in which the clergy and laity would play their due part, the system of episcopacy is still the wisest and most efficient form of church order."

Sharp criticism has been offered by those who say these churchmen are only a group within the church. That may be, but they are a weighty group; this can be seen by a reading of their names. Here are some (given without titles)—Alington, Burkitt, R. J. Campbell; the bishops of Birmingham, Croydon, Leicester, Sodar and Man; many professors and heads of colleges; Deans Inge, Hewlett, Johnson, W. R. Matthews—most decidedly a company to carry weight both for the scholarship and the leadership of its members.

* * *

The Passing of Bernard Snell

For many years Bernard Snell preached in Brixton and took his rightful place among the Congregationalists. He was their chairman in 1916; and everywhere, while his health lasted, he was a preacher much sought. He had retired to a life of quiet among his books and his roses in Cheshire; there last week he died and his going brings back many memories to those of us who remember the last generation of preachers. Snell was a tall, handsome, thorough, hale man; he had a powerful voice and was fearless in his preaching, not at all troubled if he shocked his hearers. At the same time he was an excellent bookman and had a real interest in literature. In his church he always made his service of worship ordered and reverent with a liturgical element, more common in the free churches when he ceased his ministry than when he began. The union of fearless and unconventional preaching with such a service of worship drew to his church many worshipers.

Snell was one of the school of broad churchmen, who a generation or more ago claimed the liberty to depart from the traditional standards of orthodoxy. During the war he was a vehement defender of the allied cause and an opponent of all pacifist movements. One did not find it hard to picture him as a guardsman marching to war. But it would be a fatal error to suppose that such a man was a lover of strife. A more generous and kindly soul did not live.

EDWARD SHILLITO.

Rochester Attacks War and Movies

Baptist and Methodist Meetings Awaken Churches—Many Changes in Interdenominational Personnel

(Correspondence from Rochester)

ROCHESTER, N. Y., July 5.—Changes in personnel in interdenominational work mark the beginning of the vacation period in western New York. The federation of churches of Rochester and Monroe county has received a heavy blow in the resignation of its associate secretary and director of religious education, Rev. Fred H. Willkens, who on September 1st becomes the pastor of St. Peter's Evangelical church in Pittsburgh. Mr. Willkens has been with the federation of churches for seven years; has done a very constructive piece of work, has won the confidence of his own area and has been recognized as an outstanding leader in religious education in western New York. A recognition dinner for Mr. Willkens will be held July 12 at the Salem Evangelical church, of which he is a member. The Rochester federation has appointed a representative committee to choose a successor.

All those interested in interdenominational work have been saddened by the death of Rev. John A. Vollenweider, who recently retired from the position of executive secretary of the Buffalo council of churches, and was acting as the pastor ad interim of the Lafayette Avenue Baptist church of Buffalo. Mr. Vollenweider was operated on in an emergency case of appendicitis and did not survive the operation. He was only 47 years old.

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Churches Aroused On War

Western New York is very thoroughly aroused in conscience on the subject of war. The following resolutions were passed by the northern New York conference of the Methodist Episcopal church at Little Falls in May, and will be of interest to Christian Century readers: "The Northern New York conference urges Syracuse university to abolish military training from its curriculum, and we instruct our conference visitors and trustees to bring this matter to the attention of the administration. . . . The Northern New York conference pledges its support to any of our young people who stand for the right of conscience against compulsory military training. . . . Whereas, the general conference and the northern New York annual conference have expressed uncompromising opposition to war and the war system; therefore, be it resolved, that the northern New York annual conference requests the presiding bishop at this or any future session to make no new appointment to the chaplaincy in the army or navy of the United States." The fact that the Northern Baptist convention at its sessions in Rochester, took so strong a stand against war and called upon its pastors to have their people pledge themselves against any but a purely defensive warfare within their own territory, has aroused much enthusiasm among the ministry and strengthened the convictions of those who feel that the church must take leadership in guiding Christian thinking in this tremendous issue. The Northern Baptist convention, meeting in Rochester, brought an opportunity to people of all denominations to hear speakers of nation-wide repute. Both the ministry and the lay people of the vicinity took wide advantage of this opportunity. Baptist preachers were in most of the city pulpits on the convention Sunday and an interdenominational mass meeting for Protestant men was fostered by the Federation of churches, the Federation of men's Bible classes and the Y.M.C.A. At this gathering, which was a great success, Raymond Robins spoke with great effect. His address was broadcast.

* * *

Cooperation in Movie Ban

For a long time opposition to objectionable moving pictures has been widespread in western New York, but ineffective because there seemed no program with force enough to make any headway. At the suggestion of Archbishop Mooney, Protestants, Catholics and Jews are cooperating to place the full force of the people of all faiths who believe in civic righteousness behind a program to do something in the matter. An inter-faith committee has been formed consisting of: Mrs. Irving L. Walker, chairman of the Federation's committee on motion pictures; Mr. Nathaniel G. West, principal of Charlotte high school; Mr. W. E. Hawley, principal of Monroe high school; Rev. F. W. Stauder, rector of Holy Redeemer church; Mrs. Richard Fitz-

To Our Subscribers

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Publishers,
THE CHRISTIAN CENTURY.

Harris, acting president of the National Council of Catholic Women; Walter A. Calihan, a leading Catholic physician; Rabbi Jeremiah J. Berman, of Temple Beth El; Mrs. Robert J. Heilbrunn, a leading Jewish woman; and Mr. Jacob S. Hollander, superintendent of the Jewish Children's Home. This committee has sent the following recommendation to the leaders of each faith: "Whereas, the religious communions of Rochester have a common interest in maintaining the highest standards of morals, and, whereas, the motion picture, with its many values and benefits, has also produced many problems of a moral and educational nature, and threatens in certain respects to undermine standards of moral character which we hold in common, be it resolved that this committee recommend to (1) the executive committee of the federation of churches of Rochester and Monroe county; (2) the Catholic pastors through the bishop of Rochester, and (3) to all Jewish rabbis and congregations, that they respectively and separately devise plans to further the cause of clean, wholesome motion pictures; that individual members of each faith be earnestly urged to pledge their support of the better motion pictures and their active condemnation of improper films; and that the various spiritual leaders support this worthy cause by personal and public appeal." Each faith group will formulate and promulgate its own program, but it is anticipated that in each case it will be along lines similar to those followed by the other groups.

WILBOUR E. SAUNDERS.

Seminar at Geneva

Dibelius, Brunner, Visser 't Hooft and Keller on Faculty for Opening Term

Geneva, that laboratory of experiments in internationalism, will be the scene of yet another move for the furtherance of world acquaintance this summer when the first Ecumenical seminar opens on July 30. Already the headquarters of seven Christian world movements, Geneva is the ideal place for the establishment of a world center of theological studies. Here one may visit the offices of the World Alliance for promoting friendship through the churches, of the Universal Christian council for life and work, of the Y.M.C.A. and the Y.W.C.A., of the World Christian student federation, of the research department of the International Missionary council and of the European central office for interchurch aid. Now the international Ecumenical seminar is being organized to supplement these bodies with work along two lines. It will study the contemporary tendencies of theological thought in the churches of various nations. It will also examine the principles and problems of the ecumenical movements throughout the world. During the three weeks of the first session, the faculty will be composed of such internationally famous leaders as Prof. Martin Dibelius of Heidelburg, Prof. Emil Brunner of Zurich, Prof. Heinrich Frick of Marburg, Prof. Eugene Choisy of the University of Geneva, Dr. Visser 't Hooft of the World Christian student federation and Prof. Adolph Keller of the Universal Christian council for life and work. The lectures will be given in English.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Baby, Take a Bow

(James Dunn, Shirley Temple) (Fox) Clean, human story of little family whose happiness is threatened when relentless detective tries to implicate hero in jewel robbery. Marred by melodramatic climax —suspenseful chase of thief, using child as shield. Shirley engaging in normal child rôle but deserves better story.

For A: Mostly pleasing. For Y: Good. For C: If not too exciting.

Dick Turpin

(Victor McLaglen) (British-Gaumont) Glorifies notorious but beloved English highwayman of 18th century who robbed from the rich to give to the poor. Elementary stuff with mediocre acting and dialog, much hard riding and chasing.

For A: Hardly. For Y: Doubtful. For C: No.

I Give My Love

(Wynne Gibson, Paul Lukas) (Universal) Heavy, emotional drama of self-sacrificing heroine's tragic life—ten years imprisonment for accidentally killing caddish husband, denied true love because of her son's jealousy, years of suffering until hero finds her again for happy ending. Well acted but depressing theme.

For A: Fair of kind. For Y: Hardly. For C: No.

Laughing Boy

(Ramon Navarro, Lupe Velez) (M-G-M) Ponderous film version of well-known book emphasizes romantic and tragic love story of idealistic young Navajo and Indian girl outcast of sordid past, who has lived among white people and cannot adapt herself to Indian life. Beautiful scenery and interesting glimpses of Navajo life.

For A: Different. For Y: Unsuitable. For C: No.

She Learned about Sailors

(Alice Faye, Lew Ayres) (Fox) Lively comedy about sailors on leave, with rather appealing central romance. Quite free from objectionable features but too much footage devoted to slapstick antics of comedy team who try to help along love affair but only make matters worse.

For A: Mediocre. For Y: Probably amusing. For C: Perhaps.

Smarty

(Joan Blondell, E. E. Horton, Warren William) (Warner) Sophisticated, rambling, farcial domestic comedy with fast tempo but lacking in spontaneity. Heroine is an unpleasant person who likes cavemen and rushes from one husband to another alternately. Waste of cast.

For A: Absurd. For Y: No. For C: No.

The World in Revolt

(Mentone Productions) Stirring compilation of newsreel scenes summarizing social disorders and government upsets in various countries since world war. Some valuable historic shots of the tsar and world-famous political leaders against violent and kaleidoscopic background. Narrative by Graham McNamee too melodramatic.

For A: Depends on taste. For Y: Perhaps. For C: Too violent.

Best Recent Films for Family:

House of Rothschild
Twenty Million Sweethearts
Melody in Spring
The Poor Rich
I'll Tell the World
The Circus Clown

Films of Special Interest to Adults:

Once to Every Woman
Such Women Are Dangerous
Where Sinners Meet
All Men Are Enemies
Operator 13
Sorrell and Son

BOOKS RECEIVED

Judaism as a Civilization: Toward a Reconstruction of American-Jewish Life, by Mordecai M. Kaplan. Macmillan, $5.00.

Religion in Shoes, or Brother Bryan of Birmingham, by Hunter B. Blakely. Presbyterian Committee of Publication, Richmond, Va., $1.50.

Rotary? By a committee of social scientists. University of Chicago Press, $2.00. (Abroad, U. S. currency, $2.50.)

An Outline of Religion, by E. R. Appleton. H. C. Kinsey & Co., $5.00.

Leadership in Group Work, by Henry M. Busch. Association Press.

The Colonial Period of American History, by Charles M. Andrews. The Settlements, Vol. I. Yale University Press, $4.00.

Jesus in Our Teaching, by Clarence Tucker Craig. Abingdon, $1.50.

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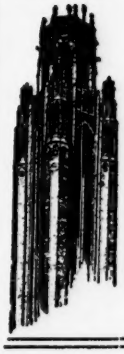

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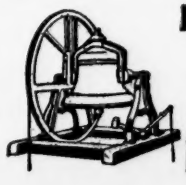

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